

In Peking During the Siege by Dr. James H. Ingram
Volume LXXXV

Story by Bertha Gerneaux Woods

Number 41

THE CONGREGATIONALIST

Boston Thursday 11 October 1900



REV. ROCKWELL HARMON POTTER

The New Pastor of First Church, Hartford, Ct.

College Enrollments

We have taken pains to secure from various colleges the official figures representing their entering classes, their total enrollment and the increase over a year ago.

Name of College	No. in Freshman Class	Total Enrollment	Increase over last year
Amherst	120	393	29
Bates	85	292	4
Beloit	72	230	3
Bowdoin	64	251	8
Brown University	200	870	2
Carleton	87	210	-3
Colby	70	205	9
Colgate University	40	123	
Dartmouth	210	660	33
Doane	42	146	
Drury	50	270	
Harvard University	20	32	22
Holy Cross	68	322	25
Illinois	20	135	
Iowa	120	410	
Lake Forest	40	110	
Middlebury	57	120	6
Mt. Holyoke	157	551	10
Northwestern University			
College Liberal Arts	236	640	36
Oberlin	154	1080	34
Olivet	52	245	-18
Ripon	52	60	13
Smith	343	1131	
University of Vermont	81		
Vassar	230	700	50
Williams	125	404	18
Wellesley	240	715	27
Yankton	19	53	

Mt. Holyoke was obliged to refuse hundreds of applicants for lack of dormitory accommodations. Middlebury is enjoying its new library building and expects the completion of the new Science Hall, to cost \$70,000, by February, 1901. Olivet reports a decrease in its preparatory department but an increase in the college.

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Robert G. Leavitt,	\$15.
Jubilee Singers,	4.50
Cong. Ch., Ravenna, O.,	18.
Y. P. S. C. E., Frametown, N. H.,	10.50
Old South Ch., Worcester,	3.
Woman's Miss. Soc., Union Ch., Berlin, Wis.,	5.
1st Cong. S. S., Bradford, Ct.,	8.19
Mary Howe, Winsted, Ct.,	1.
Y. P. S. C. E., 1st Cong. Ch., Littleton, N. H.,	2.
Friend, Flatrock, Mich.,	10.
Rev. J. R. Danforth's S. S. Class, St. Albans, Vt.,	3.10
1st Cong. Y. P. S. C. E., Marshfield,	1.
E. M. B., Royalston,	1.84
Prof. J. S. Sewall's S. S. Class, Bangor, Me.,	2.75
Cong. Ch., West Brookfield,	1.
—, Scarborough, Me., by W. B. M.,	1.
Open Hearts Mission Band, Simsbury, Ct., by W. B. M.,	5.
Hampshire County Branch, by W. B. M.,	5.
Friends, Brownhelm, O.,	5.
Cong. Ch., Aurora, Neb.,	5.
Mrs. W. and Mrs. R., Houlton, Me.,	2.
Cong. Ch., Belcher, Nw.,	32.67
Maple St. Social Club, Hualale,	2.
A Friend of the Suffering, Mason, N. H.,	3.
Total,	\$148.65
Previously Acknowledged,	121.779.01
Grand Total,	\$121,927.66

Meetings and Events to Come

Additions or changes should be sent promptly.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 15, 10 A. M. Speaker, Dr. Doremus Scudder. Subject: The New Evangelism.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

SUFFOLK WEST ASSOCIATION, Old South Church, Boston, Oct. 16.

WOBURN CONFERENCE, Wakefield, Oct. 16, 2.30 P. M.

SUFFOLK SOUTH CONFERENCE, Walnut Ave. Church, Roxbury, Oct. 17, 2 and 7 P. M.

CUMBERLAND CONFERENCE, St. Lawrence Ch., Portland, Me., postponed to Oct. 31.

AMERICAN MISSIONARY ASSOCIATION.—The fifty-fourth annual meeting of the American Missionary Association will be held in the Court Square Theater, Springfield, Mass., beginning Tuesday afternoon, Oct. 23, and continuing through Thursday, Oct. 25.

Rev. Newell Dwight Hillis, D. D., of New York will preach the annual sermon. Large place will be given to the messages of missionaries from the various fields. Reports from Porto Rico covering the year's work in that new island territory will be of especial interest. Jubilee Singers will be present and add greatly to the interest of the meeting by their quaint and pathetic music. Large problems will be ably discussed by distinguished speakers. The program as a whole is of exceptional scope and interest.

Life members and regularly appointed delegates are cordially offered entertainment by the friends in Springfield. Others may secure board at very reasonable rates at the hotels or boarding houses. Rev. Philip S. Moxon, D. D., is chairman of the general committee. Mr. Clarence E. Blake, 11 Dartmouth St., Springfield, is chairman of the entertainment committee and letters of inquiry should be directed to him as early as possible. Letters received after Oct. 20 can not be acted upon. All contributing churches, local conferences and state associations are entitled to delegate representation. Will not every church kindly elect delegates at once and send their names to Mr. Blake?

The New England, the Central, the Trunk Line, the Western and the Southeastern Passenger Associations furnish tickets on the certificate plan at the rate of one and one-third fare for the round trip. It is necessary for those purchasing a ticket to get a certificate from the ticket agent. This will secure a return ticket at one-third fare.

Mr. Charles B. Reid, 255 Main St., Springfield, the chairman of the transportation committee, will give any information desired.

Mohawk Indian Conference, Mohawk Lake, N. Y.,	Oct. 17-19
A. M. A., Springfield, Mass.,	Oct. 23-25
W. H. M. A., Boston,	Oct. 31
W. B. M., Boston,	Nov. 7, 8
STATE S. S. ASSOCIATIONS	
Maine, Dexter,	Oct. 16, 17
Vermont, Barre,	Oct. 23-25
New Hampshire,	Nov. 14, 15
Connecticut, Bridgeport,	Nov. 13-15
STATE ASSOCIATIONS AND CONFERENCES	
Nebraska—Hastings,	Oct. 15
Idaho, Mountain Home,	Oct. 16-18
Utah, Park City,	Oct. 17-19
Connecticut, Meriden,	Nov. 20, 21
STATE Y. M. C. A. CONVENTIONS	
Massachusetts, Fall River,	Oct. 25, 26
STATE C. E. MEETINGS	
New York, Binghamton,	Oct. 16-17
Massachusetts, New Bedford,	Oct. 16, 17
Minnesota, Albert Lea,	Oct. 18-21
Vermont, Burlington,	Dec. 31, Jan. 1, 2

Marriages

The charge for marriage notices is twenty-five cents.

DAY—COLEMAN—In Denver, Col., Sept. 20, by Dr. D. N. Beach, rev. Ernest E. Day of Open Door Church, Minneapolis, Minn., and Florence M. Coleman.
FISCHER—GROSS—In Pittsfield, N. H., Oct. 3, by Rev. G. E. Lovejoy, Herbert Brainerd Fischer of Medford, Mass., and Clara H. M. Goss of Pittsfield.
PINKNEY—CHANDLER—In Clintonville, Wis., Sept. 14, by Rev. W. H. Chandler, father of the bride, Rev. Clarence W. Pinkney of Eagle River and Alice M. Chandler of Clintonville.
SPELMA.—SHELDON—In Three Oaks, Mich., Aug. 22, by Rev. L. F. Spelman, father of the groom, Rev. H. O. Spelman of Fairfield, Io., and Franc A. Sheldon.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BERRY—In Durham, N. H., Oct. 3, Mrs. Urana rances Berry of Portsmouth, N. H., widow of the late Merrill P. Berry of Roxbury, Mass., and mother of W. Fred Berry of the Congregational Bookstore, Boston, aged 77 yrs., 4 mos.
TENNEY—In Ipswich, suddenly, Sept. 23, Joanna Stanwood, widow of Rev. Francis V. Tenney.
WOOD—In Jacksonville, Ill., Sept. 27, Mary Dustin, widow of Jonathan Wood, in her eight-seventh year.

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HOME INSURANCE COMPANY OF NEW YORK, OFFICE: 119 BROADWAY.

Ninety-Third Semi-Annual Statement, Jan., 1900.
SUMMARY OF ASSETS.

Cash in Banks.....	\$850,877.87
Real Estate.....	1,752,973.36
United States Bonds.....	1,832,500.00
State Bonds.....	25,000.00
City Bonds.....	727,382.49
Rail Road Bonds.....	1,076,316.00
Water Bonds.....	93,200.00
Gas Stocks and Bonds.....	143,800.00
Rail Road Stocks.....	4,848,780.00
Bank Stocks.....	318,000.00
Trust Co. Stocks.....	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	194,250.00
Loans on Stocks, payable on demand.....	234,125.00
Premiums uncollected and in hands of Agents.....	652,322.54
Interest due and accrued on 1st January, 1900.....	49,614.39
	\$12,808,395.95

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,381,073.00
Reserve for Unpaid Losses and Claims.....	785,346.54
Net Surplus.....	4,031,050.41
	\$12,808,395.95
Surplus as regards policy holders.....	\$7,631,936.41

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DEDICATED TO REST.—In another column of this paper there is a picture of a new leather lounge just produced by the Paine Furniture Company, which they describe as the very highest attainment in comfort and rest. It is an oak frame, full leather covered, with pillowed head roll and close tufting. The best argument of all for its purchase is its low price.

GOOD NEWS FOR OUR READERS—who have scrofula taints in their blood, and who has not? Scrofula in all its forms is cured by Hood's Sarsaparilla, which thoroughly purifies the blood. This disease, which frequently appears in children, is greatly to be dreaded. It is most likely to affect the glands of the neck, which become enlarged, eruptions appear on the head and face, and the eyes are frequently affected. Upon its first appearance, perhaps in slight eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla to prevent all the painful and sickening consequences of running scrofula sores, which drain the system, sap the strength and make existence utterly wretched.



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AND BOSTON RECORDER

The Recorder founded 1810: The Congregationalist, 1849

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The Christian World

The New Pastor of Hartford First

A young man born out of New England, having his brief first pastorate in another denomination and unknown among us, comes to a leading position in one of our important historic churches. Those who know intimately Rev. R. H. Potter, whose picture appears on our cover, realize that he has a balance and self-poise far beyond his years. His is a positive message, which he gives simply, clearly and with a passion well under control. His paper before the council, like his preaching, emphasized his experienced convictions. Though he does not seem to have ordered his thinking by conventional rubrics, he will never preach his doubts. He has left spaces for the supplement of knowledge and experience, but gives the impression of having mastered with clearness of conviction and depth of experience the great truths and motives of a firm and broad gospel message. He has a record of remarkable success as a public leader in the community he leaves and was greatly beloved as a pastor. His present church will call out all his power, and will considerably conserve and foster his strength. To succeed such men as George Leon Walker and Charles M. Lamson is a high honor, and devolves a burden of responsibility and opportunity not measured alone by the local church. The denomination wishes him success as it welcomes him to New England and to Congregationalism.

Dr. Munger's Resignation

The United Church of New Haven, Ct., was much surprised last Sunday morning when at the close of the service the pastor, Rev. T. T. Munger, read his resignation after fifteen years in that office. The one reason that he gave was that he has reached the age of seventy years, and that this is the natural age limit beyond which most men do not carry full bodily and mental vigor. Even with the help of his able assistant, Mr. John P. Dean, the responsibilities of the large parish are heavier than he is willing longer to bear. Expressions of regret at Dr. Munger's decision were universal, but his determination is final. However, he does not insist on severing the pastoral relation till the end of the current year, and, if thought necessary for the welfare of the church, will continue in office till the end of the fiscal year, next May. He intends to continue his residence in New Haven. We venture the hope and expectation that he will continue to preach both by his voice and his facile pen. Dr. T. L. Cuyler has shown that laying down the pastorate at threescore and ten by no means need put a period to the public service of the ministry. He has been minister at large, with wide acceptance,

more than half as many years as Dr. Munger has been pastor of the United Church. Dr. Cuyler has often said that if Dr. R. S. Storrs had resigned the pastorate of the Church of the Pilgrims when he was seventy he would have enjoyed a larger ministry and would have prolonged his life.

The Presbyterian Debate

The debate in the presbyteries in regard to the revision or restatement of the doctrinal beliefs of the Presbyterian church still goes on. Twenty-four out of 232 presbyteries have thus far declared themselves against revision in any form. Thirty-seven have voted in favor of either a revision or a restatement. An analysis of the vote shows that outside of Pennsylvania the presbyteries centering in the large cities have generally voted in favor of change, and change in the form of restatement. Brooklyn, Boston, Buffalo, Cleveland, Detroit, Syracuse and Utica are examples of this tendency. On the other hand, the presbyteries advising against revision in any form, with the exception of Allegheny, Pittsburg and St. Louis, are largely country presbyteries and therefore, presumably, less sensitive to the movements of contemporary thought and the inherent difficulties of explanation and defense in the case of a theological statement expressed in the technical language of the seventeenth century. Some of the large presbyteries, like those of New York and Chicago, have appointed special meetings for debate. The committee of the Presbytery of Chicago brought in a report in favor of restatement. The Presbytery of New York has agreed to vote first on the question of the dismissal of the whole subject, which, we notice, is claimed as a preliminary victory by both liberals and conservatives.

A Heresy Cry Flagified

When any little voice in the theological wilderness of today raises the cry of heresy, the daily press becomes a megaphone to convey the cry to the public ear. Such a cry was raised by two Baptist ministers in Connecticut last week, who said that the Newton Theological Seminary is a "bed of heresy," and it stood out in staring headlines next day in the papers. Under it in somewhat smaller letters, but still large enough for a good-sized monument, was the reply of the officers of the seminary, "unqualifiedly false." The public does not know much about the nature of the heresy, except that it was said that the instructors "turn on the Bible the searchlight of science," and in consequence the pupils "become atheists at heart." The charge was nonsense and the reply was hardly necessary. If the Bible cannot stand the searchlight of science, it is not the fit instrument for training men to teach religion. But it

has stood all the light that could be turned on it through all the Christian centuries and has made to each century some new disclosures of truth. That light is turned on it as reverently by the professors in Newton Seminary as by any instructors of whom we know. They have no need to apologize for the scrutiny of the Bible which they invite and assist. Men who look at it honestly in that light will be better equipped to help their fellowmen to know the truth. It seems that the ministers who criticised the seminary have never had the privilege of the assistance of its searchlight. President Wood says they are not alumni of Newton. The same charge having been made against the Divinity School of the University of Chicago, the professors, it is said, refuse to treat it seriously.

Railroads and Christianity

Among the autumn religious gatherings that of the Railroad Department of the International Young Men's Christian Association in Philadelphia for four days, beginning Oct. 11, merits attention. To it the emperor of Russia is to send two delegates. These men, Messrs. Reitlinger and Shidlovski, are connected with the administration of Russian railways. They come, not as a part of the bureaucracy of the empire, but because the czar is interested personally in religious and relief work, and has sent these representatives here to find out all about association methods. It will be remembered that Clarence J. Hicks, one of the International Committee secretaries, went to Russia last year at the emperor's invitation. Other governments are interested in the same subject. The German government, for instance, has asked Herr Paul Glasenapp to examine association railroad work and make a report thereon. After the close of the Philadelphia conference these Russian and German experts are to be taken upon a tour of inspection of association buildings and work.

Missionary Officials' Moderation

It has been insinuated that the churches and societies in this country and Great Britain most interested in foreign mission work would be most strenuous in demanding from their respective governments severe treatment of the guilty Chinese and indemnity to the full. In reply to this insinuation it should not be overlooked that, as a matter of fact, when the representatives of the Protestant mission boards of the United States and Canada met in New York on the 21st to discuss the situation in China and outline a common policy, they voted unanimously that when their governments shall ask for information as to claims for indemnity such claims shall not include suffering, loss of life or interruption of work, but only the actual

value of destroyed or injured property and extraordinary expense incurred on account of the troubles. They also voted, but not unanimously that in exceptional cases where loss of life has destroyed the means of livelihood for wife and children, then a claim for life loss will be included, but only in such exceptional cases. This conference also unanimously refused to pass a suggested resolution protesting against the evacuation of Peking and against the reinstatement of the empress dowager, the feeling being dominant that it would be unwise for the missionary societies to attempt to shape diplomatic policy.

The Century's Growth in Missions

As the American Board meets in St. Louis this week, during the closing months of the nineteenth century, the contrast with the opening years of the century is impressive. There were perhaps seven Protestant missionary societies in the world 100 years ago. Today there are more than 200. Of the 170 missionaries, over 100 were Moravians. The 12,000 of today represent many denominations. Some \$250,000 represented the annual contributions for missions throughout the world. Last year the amount was over \$15,000,000. When the century began almost every heathen nation was closed against the Christian missionary, and few were disturbed on account of it. Now the attempt in China to drive out missionaries arouses the armed remonstrance of Europe and America, and the cross of Christ leads the ways of commerce into all lands. Then William Carey, who had opened missionary work in India, was sneered at by one of the most famous Churchmen in England as "the consecrated cobbler," and the sneer represented the prevailing Christian sentiment. Two years ago the head of Eton College, Dr. Welldon, at the behest of the English Church, went out as the Bishop of Calcutta to be the leader of nine other bishops in India, and the prevailing sentiment of the whole Christian Church is the declaration of the last Lambeth Conference that missions are "the primary work of the church, the work for which the Christian Church was consecrated by our Lord." Such a glance over the years makes discouragements grow small, and ought to move faith to expand into glorious service.

The Function of the Sunday School

Bishop Potter at the recent annual meeting of the diocese of New York gave a charge to the clergy and laity on the teaching office of the church. He said that the church must teach by a Book, a rite and a life, placing the Bible first as the means by which divine truth is to be communicated. He expressed his conviction that the text-books and methods of the Episcopal Church are outworn and superannuated by the march of modern scholarship and that the whole method of teaching by Sunday school teachers and pastors is most meager and inadequate. On the duty of the church he spoke these weighty words:

If the church is not a teaching church it does not greatly matter what else she is. She may be an institutional church, with every department of her huge and various mechanism most admirably developed; she may be

an authoritative church, with every note in her voice the note of an imperial command; she may be an emotional church, with the strain of pathos or of thunder in her tones and the gifts of a many-sided human helpfulness in her hands; she will never be a church of power or of leadership, with a divine healing and quickening in her touch, until she recognizes her calling as a teaching church, whose enduring and unremitting office it must be to speak the word of truth and so to touch the springs of life by that which constrains the will, convinces the reason and thus compels the assent of that which forever sits upon the throne of a human personality, the human mind.

A Study of New England

The conditions of New England life with reference to the work of the churches have been studied of late years both by critics and by friends. The drift to the cities, the neglect of church attendance, the decay of the hill towns have become familiar catchwords of discussion. We are glad to note that the matter is to be taken up once more in a very practical way under the leadership of Dr. Scofield of the Northfield church and schools. The plan is to call together about the middle of October fifteen or twenty individuals who can give time and strength to the work and to have them devote some time to the study of the religious, social and economical conditions of rural New England, coming together again in the spring for conference and report. The investigation is not to be confined to the so-called decadent towns; but purely rural neighborhoods, small villages and larger central villages are to be studied and reported upon. Such a canvas of the existing conditions cannot fail to be helpful as a contribution to the study of a large and difficult problem. There is not however, we believe, so great a similarity in the conditions of life, and of the religious life, in New England as a whole as to make generalization from the results of even such a careful canvas entirely conclusive.

The Church and the Newspaper

The ideal of the newspaper held and proclaimed by Rev. C. M. Sheldon is not the ideal held by Rev. Dr. Joseph Parker of London, who in his recent sermon before the Nonconformist Members Institute of Journalists, an organization the like of which we have not in this country but ought to have, said that he did not want the ideal newspaper. "I have no time to read it and no desire to believe it, and on the whole I can well do without it. I want to know the facts. If there was a murder yesterday, tell me about it, and if a man or a woman was divorced last week, what is the story? Hold it in the sunlight and let the sun burn it." Of course Dr. Parker would wish the facts to be stated with decency and a due sense of proportion. But the main point is that Dr. Parker also urged a reconciliation between the church and the newspaper, a working alliance between the preacher and the journalist, and as a token of his willingness to atone for his own past alienation came up to London ere his vacation had closed to preach to influential men, members of a profession who meet annually to discuss professional problems and listen to annual sermons by such men as Dr. Parker and Canon Scott Holland. Would that there were a like professional organization in this country similarly inclined!

Robertson Nicoll of the *British Weekly*, commenting on Dr. Parker's plea for mutual co-operation, says that he never knew a time in London when the churches' affairs received more attention in the daily press than they do now; and those who are in touch with the leading news distributing agencies and leading journals of this country know that the same is true here. The churches only have to go half-way or even less than that to find in the newspaper an ally and not a neutral scoffer or open foe.

"The Truth and Nothing but the Truth"

Rev. John Clifford, the eminent British Baptist, rejoices in the British parliamentary election in progress, since it will give the British people a chance, even if for but a few days, to discuss freely the issues of the South African war. He, who has from the first opposed the war, calls for a fearless declaration of all the facts respecting the war, those that are unpleasant as well as those which are pleasant, those which rebuke national pride as well as those which feed it. "We are not Spaniards," he says; "we are Britishers and have courage enough to face the fullest revelation of national perils." This is the proper temper and just what might have been expected from John Clifford. But it is a truth of wider application than he gives it. The church today needs to face facts, not blink them. The non-attendance of the wage-earner, the variation between ancient creed and present belief, the lack of correspondence between method and need, and the alleged or real waning influence of the clergy are all issues which should be squarely faced.

A Definite Christian Interest

Christian work gains in effectiveness when it has a definite aim. We notice in the pastoral letter sent out by a New Jersey minister this autumn that he urges upon his people concentration. "A general interest," he says, "means too often an indefinite and therefore an ineffective interest. Choose, for instance, as the object of your effort and study, prison reform, the Indian problem, mission work in China, settlements, or any one of a hundred phases of work in the kingdom's interest, and the number of apt and suggestive allusions to your chosen topic which are furnished by the daily paper, the magazine, the book you are reading or the chance conversation will soon stock your mind or your scrap-book or your pigeon-hole with valuable knowledge." This pastor supplements this appeal with a card on which are specified a score or more lines of work, ranging from tract distribution to the Consumers' League. In this way widely varying tastes in the matter of Christian service are consulted and no one can plead the excuse that there is nothing which he is suited to do. A Massachusetts church will take up during the coming year the study of the Marathi mission of the American Board, familiarizing itself with the stations of the missionaries and trying to gain a comprehensive yet specific idea of the nature of the work and the personnel of the workers. This church happens to have a personal link with that field, in that it supports one of the missionaries there.

But this is not a requisite for awakening enthusiasm in any church in behalf of any given mission. The breadth of the missionary movement today often renders indistinct the specific field, and as human nature is constituted there is need of choosing a certain section and centering interest upon it. Study then definiteness and concentration in the Christian campaign of the coming year.

Current History

Domestic Politics

Estimates of the result of the approaching presidential election were put forth last week by the Republican and National Democratic committees. The Republicans claim the vote of twenty-five states with a total of 266 votes. They concede to Mr. Bryan the vote of but eleven states, with a total of 112 votes. They class eight states with fifty-four votes as doubtful. The Democrats claim 326 votes, assign three states only as doubtful and concede to their opponents only eighty-eight votes in the electoral college.

The Gold Democratic organization has put forth a cogent argument and appeal to those voters who in 1896 voted for Mr. McKinley on account of his sounder position on monetary standards to do the same this year for the same reason. And that this view of the matter will be that taken by many, if not most, of those leading Democrats who in 1896 voted for Mr. McKinley is shown by the formal announcement during the past week that ex-Comptroller of the Treasury Eckels and ex-Attorney-general Wayne McVeagh will vote for Mr. McKinley. Such also is the decision of the *Staats Zeitung*, the independent leading organ of the Germans in New York, which, notwithstanding its intense opposition to the policy of the Administration Philippineward, is constrained to support the present Administration on grounds which have to do with national credit and honor. Despite previous opposition to the President's Philippine policy, Rev. Dr. Theodore Cuyler is out for Mr. McKinley.

The fears of the conservative class of the public the country over are not lessened as they read the speeches of Mr. Bryan, the one he delivered in Indianapolis before the convention of Democratic clubs last week being especially alarming because of its appeal to class hatreds and its misrepresentation of facts. Journals and men that hitherto have been disposed to give him credit for candor and patriotism are balking at such statements as this typical one from the Indianapolis address:

What domestic reason is there for a large army? To protect us from the Indians? No, the fewer Indians we have the more army the Republican party wants. That is not the cause. Why do they want it? So that they can build a fort near every large city and use the army to suppress by force the discontent that ought to be cured by remedial legislation. The laboring man asks for arbitration and gets a large army; he asks relief from government by injunction and gets a large army; he asks protection from the blacklist and his answer is a large army; he asks for shorter hours of labor in order that he may have more time with his family and for the development of his mind and his answer is a large army. He asks for representation in the President's Cabinet in order that labor may be protected, and his answer is a large army.

The Negro in the Coming Election

The Negro of the North in the coming presidential election will probably divide his vote more than in any similar contest since he gained franchise rights. There is more open criticism of the Republican party among representative Negro leaders than ever has been seen before, owing to the Administration's refusal to use Federal force, military and judicial, in arresting outrages in the South and in protecting the ballot of the Negro, and also because of the attitude of the Administration toward manhood suffrage for the Porto Rican and the Filipino. Bishop Turner of the African Methodist Episcopal Church is on the stump for Mr. Bryan, and anti-administration meetings of Negroes are being held in most of the large cities. The one in Boston last week was addressed by William Lloyd Garrison, who urged that Mr. Bryan be supported; and an open letter to the Negroes of the country, from T. W. Higginson, William Lloyd Garrison and George S. Boutwell, urging them to forsake the Republican party, was circulated at the meeting and will be spread broadcast.

But supposing the Negro is inclined to follow this advice, whither shall he flee? The Democratic party's main strength today is in the South, which is fast disenfranchising the Negro and intends to keep on doing so. Mr. Bryan, when squarely asked what he has to say to this disenfranchisement and what he will do about it if elected, evades the issue and by misrepresentation of the facts in the Sulu Islands attempts to create the impression that inasmuch as the Administration is fostering slavery there it is not in order to find fault with the state of affairs in the South fostered by the Democratic party.

The Coal Miners' Strike

The struggle in Pennsylvania between the miners and operators of the anthracite coal mines has gone grimly on, neither side making marked gains, but the advantage remaining with the strikers. The offer of the Reading Railroad to make an advance of ten per cent. in wages has been duplicated by the largest individual operators, some of them also promising to readjust the price of powder, which was one of the most clamant grievances of the miners. The leader of the strike, President Mitchell, has summoned a conference of miners at Scranton on the 12th to determine the answer of the miners to the propositions made by the operators. Opinion among the officials and miners has been divided—not equally—between accepting the offers without standing out for recognition of the trades union principle, or fighting for that to the end. Violence has been reduced to a minimum, and the strike thus far has been the most law-regarding one of its proportions ever seen in this country, for which fact all must rejoice.

The Army Canteen

Congress having decreed the abolition of the canteen, the executive authorities should have obeyed the law and not attempted to circumvent it through a strained, unnatural interpretation of the law made by Attorney-general Griggs. Such executive defiance of the will of the people is anarchy in a very real form.

As to the merits of the canteen system itself, the testimony of the army officials seems to preponderate in its favor. Gen. Fitz Hugh Lee, in his report on the condition of the soldiers in his district in Cuba, just rendered, praises the canteen system, asserting that the sobriety, thrift and physical well-being of the soldiers is increased by the system, in that it gives the higher officials control over the drinking place, enables them to see to it that the liquor used is pure and that liquor is not served to the intoxicated. Moreover, such profits as accrue from the business do not go to a selfish outsider, but go to provide luxuries and comforts which the Government cannot give to the soldiers but which they covet and enjoy. Surgeon-general Sternberg, who has been quoted as opposing the canteen system, is now credited with favoring it, the results at the army posts having converted him.

Tammany, Evil Doers and the Church Militant

The convention of the Protestant Episcopal diocese of New York, in session two weeks ago, passed the following resolution:

Resolved, That the bishop of this diocese, as head of the cathedral body, be requested to investigate the indignities alleged to have been offered to the clergy of the pro-cathedral by the police authorities of the district in which the said pro-cathedral is situate, and, if just cause be found, to make formal protest, in the name of the church, to the mayor of New York.

Bishop Potter, in addressing the convention just before the resolution was put to vote, said: "If the infamies that obtain in this city today were known to have legal shelter, and if it were known who shelter them, there would be such an upheaval of righteousness as would shake things to their foundations. It is high time that something be done."

Discussion of this unprecedented action of the diocesan convention in the press and on the street has made known the facts of the case, and to say that New York city is interested is to put it mildly. The charge in brief is this, that the police, under the thumb of Tammany, not only protect the harlots and keepers of brothels in their infamous business, but forcibly interfere with the rescue work of Christian workers on the East Side who venture to interfere in behalf of innocency or weakness and who block the attempts to steal young girls for evil purposes. The whole country is eagerly awaiting Bishop Potter's action, and it may be that under his leadership, with all the Protestant churches giving their support to the initiative action of the Protestant Episcopal Church, Tammany may meet its match at last. Mr. Croker, of course, feigns surprise at the charges, and has the impudence to proffer his sympathy and aid.

The Smith College Quarter-Centennial

Smith College last week celebrated its twenty-fifth anniversary with exercises of a social, historical and reminiscent, and instructive nature, alumnae and friends in large numbers attending. President Seelye, in his historical résumé, set forth as reasons for the institution's growth those which we reported him as giving in our recent interview with him. The discussion on problems of women's

education and the administration of women's colleges, in which United States Commissioner of Education Harris, Presidents Low of Columbia, Hadley of Yale, Hazard of Wellesley, Taylor of Vassar, Thomas of Bryn Mawr and Dean Briggs of Harvard University participated, was one of much value because of its frankness and variety of point of view. Apparently the idea of making women's universities out of the larger and more successful women's colleges has no support today. The family plan of living in cottages rather than in huge dormitories is the popular one. Institutions apart from rather than appended to large universities for men are deemed best by President Thomas of Bryn Mawr. President Taylor of Vassar deprecates the pressure upon the preparatory schools, which tends to raise the standards of admission to colleges and lessen the number of those who might get the general culture which a college can and ought to give.

The British Elections

The British electors in unusual numbers went to the polls last week and returned a House of Commons in which of the 487 members thus far elected 325 are Conservatives and 162 of the opposition, the Conservatives making striking gains in the cities and industrial centers and capturing Glasgow, Newcastle and London, former Liberal strongholds. Present indications are that the ministry will return to power with possibly a dozen more members than it had in the last Parliament. The bitterest of the opponents of Mr. Chamberlain, men like Philip Stanhope, Professor Stuart and Sir Wilfrid Lawson, have been bowled out, and Mr. Labouchere only managed to get in with a narrow majority. Liberals who were avowedly imperialists, like Mr. Asquith, had handsome majorities, and certain constituencies, even though hostile to the pro-Boer views of their representatives on the South Africa war, returned them owing to personal affection and respect—such, for instance, as Mr. Bryce's constituency at Aberdeen. John Burns and Keir Hardie return to show that the Radicals are loyal to their special class representatives, although in the main favoring the ministerial foreign policy. Of the men of letters Bryce and Lecky return, and they will be joined by Gilbert Parker and Winston Churchill. But Augustine Birrell's constituents said him "nay," and Conan Doyle did not make the coveted place.

The verdict is unmistakable. The masses believe in imperialism, Mr. Chamberlain is the leading figure on the stage, and the opposition for the next few years—by no possibility longer than seven—must content itself with prodding the ministry into domestic reforms which imperatively demand attention. The imperial policy is fixed, and Mr. Chamberlain has been vindicated by contemporary estimate. Whether posterity will coincide is an open question. John Clifford, D. D., the eminent Baptist preacher and leader, last week vehemently denounced Mr. Chamberlain and is reported to have induced the Baptist Union to put itself on record as condemning the colonial secretary's methods and morals, and John Morley, as he faces the Conservative landslide, is reported to have said: "It means a new

era of vaporizing sentiment, of wild-cat language and of quack devices."

The Diplomatic Status of China

The diplomatic status at present with respect to China is less complicated than for some time. Germany, finding that it was impossible for her to secure the assent of the United States, Great Britain and Russia to her original plan of drastic action, has modified her proposition so that she, Great Britain and Russia are today practically in harmony with the original policy of the United States relative to procedure in dealing with the Chinese officials. This harmony of opinion unquestionably has been accelerated by the forced or voluntary—we know not which—putting of the empress dowager to the rear, the return of the emperor to power, his degradation of Prince Tuan and nine other officials responsible for the anti-foreign crusade and the evident determination of the emperor to purge his court of the non-progressive elements. These four great Powers now seem to stand for the following policy, outlined in Germany's second note and practically indorsed by the United States:

1. To discover whether the list of persons named in the imperial edict to be punished is sufficient and correct.
2. Whether the punishments proposed meet the case.
3. In what way the Powers can control the carrying out of the penalties imposed.

To secure information along these lines definite instructions have been sent to Mr. Conger, United States minister.

France also has proposed that the Powers agree in securing:

1. Punishment of the principal culprits, to be designated by the representatives of the Powers in Peking.
2. The maintenance of the prohibition of the import of arms.
3. Equitable indemnities to states, societies and individuals.
4. Formation of a permanent guard for the Peking legations.
5. Dismantlement of the forts at Taku.
6. Military occupation of several points on the road from Tientsin to Peking, which thus would always be open for foreigners wishing to go from or to Peking.

Possibly later some of these matters may be the theme of discussion by the Powers, but just now the problem is the punishment of the guilty and the restoration to power of the emperor and the progressive party.

The German and Chinese Emperors' Correspondence

Realizing that in Germany China naturally had her sternest foe and avenger, the Chinese officials, when they came to their senses and realized their folly, at once set about placating German indignation by the promise of unusual honors in Peking to Baron Von Kettler's memory and acts of contrition by Chinese representatives in Germany when the body should arrive there. They also procured from the emperor a letter to the emperor of Germany humbly apologizing for the murder of the German minister and promising suitable amends. To which the emperor of Germany responded in a document interesting not only because of its claims but also because of its revelation of the character of its author, "the war lord," "the defender of the faith." In it he reminded

the emperor of China that as German emperor and as a Christian he could not consider the murder of the German diplomat as atoned for by the promised libation and religious ceremonial of contrition; that besides there were hundreds of martyrs for whom the one libation would not suffice. He declared that he did not hold the emperor personally responsible for the outrage on the legations, but he insisted that those who were guilty must expiate their guilt, and he announced that not until they were punished as they deserved to be could the nations of Christendom consider the expiation sufficient. He closed with expressions of solicitude for the return of the imperial court to Peking and of a return of peace in which all foreigners in China will have security for life and property and, above all, for the free service of religion. The Chinese court, however, declines to return to Peking and has moved on to the ancient capital in Shansi province.

The Americans in China Protest

The state of mind of the Americans in China as they contemplate the reported withdrawal of American forces from China may be inferred from the following resolutions passed by the Americans in Tientsin:

We, citizens of the United States, deplore the contemplated withdrawal of a large part of the United States troops in North China. We feel the work of the allied armies is far from accomplished and that the refusal of the American Government to take its part therein is sure to be regarded as an unworthy act by the allies and as a sign of indifference by the Chinese. We urge our Government to carry to an end the work it has so honorably and efficiently begun and to maintain a sufficient force here to secure the protection of American mercantile and missionary interests until a settlement of the present trouble is accomplished.

To the American citizen on the ground, aware of the awful facts of the massacres in which his former comrades have suffered, the proper course of the American Government to pursue does not seem as complex a matter to determine as it does to the officials at Washington. He is convinced that nothing save an overturning of the Manchu dynasty and most summary punishment of the guilty from the empress dowager down will prevent the recurrence of similar outrages at an early date. He distrusts Li Hung Chang and is not overconfident of United States Minister Conger's ability to guard national interests. Hence he views with alarm anything that looks like declining to seize an opportunity for drastic reform now that the chance has come. He wishes the military power to force a solution that he fears diplomacy cannot, all of which is a most natural feeling, and it will be understood and weighed by the Administration, which, however, must act in the light of larger issues, as cognizant of intricacies of statecraft in Europe as well as in Asia of which the foreign resident in China cannot be aware.

Lord Wolseley's appeal to the British public to abstain from offering liquor as a mode of showing their admiration of the soldiers returning in triumph from South Africa is another proof of the solicitude which the higher British army

officers have for the physical and moral well-being of the rank and file.

The 100th anniversary of the birth of George Bancroft, the eminent American historian, was observed with suitable ceremonies in Worcester, Mass., on the 3d, the site of his birthplace being marked with a bronze tablet. Orations by Edward Everett Hale and Gen. James Grant Wilson were given. Admiral W. T. Sampson was present to show the interest of the navy in the man who, while Secretary of the Navy, did so much to better its morale and method.

It has been rumored during the past week that Turkey was paying our missionary indemnity claims in installments. This is denied in Washington, where it is reiterated that our Government is steadily pressing our unsatisfied claim, and that we have even gone so far as to intimate to Turkey that not until our claim is satisfied will we return a minister to the court of the sultan. Even more drastic steps than this would not be amiss, Mr Hay! It is about time to pull the rope taut.

The Protestant clergy in Cuba recently joined with the Roman Catholic clergy in working for a revocation of Governor-General Brooke's decree that only civil marriages should be legal. Now they are informed by the secretary of justice that no minister who does not represent a church duly organized on the island in accordance with Spanish law, and which does not report to the state annually the amount of money collected and distributed, can legally perform the marriage ceremony.

Missionaries and Their Governments

The charge is persistently made that the missionaries have been the main cause of the trouble in China. So far as this refers to Protestants it has been amply proved to be untrue by the testimony of many reliable men of different nationalities who have lived long in that country, as well as of Chinamen. Such a witness testifies on another page of this paper this week. No one cause is responsible for the trouble. But that one disturbing factor is the presence and influence of foreigners there is no question. Because Christian missionaries enter more intimately into the lives of the people than any other foreigners, and because they are more numerous than any one class, they are most prominent among foreigners as objects of the hatred of conservatives in China, who oppose progress and desire to continue the policy of isolation.

What shall be done with the missionaries? Many say, "Call them home. Save the government the cost of protecting them." Li Hung Chang agrees with this. He says, "Prohibit them." But no one who has studied the history of missions can be persuaded that enlightened Christian nations would support their governments in assisting any other governments to suppress religious liberty. This century has witnessed a progress that cannot be retraced, not only in the

direction of liberty, but of responsibility for those who proclaim the gospel. Almost within its first decade the British government issued an order prohibiting missionaries in India from preaching, or from printing anything in India "directed to the object of converting the natives to Christianity." It defended its action "on considerations of necessary caution, general safety and national faith and honor."

But long ago that position was abandoned as unworthy, though, as Mr. Van Bergen shows, our own government has been reluctant to protect missionaries abroad. It is nearly half a century since Lord Palmerston, then prime minister of England, said, "It is not only our duty, but it is our interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India." British sentiment today is undoubtedly represented by the statement recently made by Lord Curzon, the present viceroy in India, that Great Britain's rule in that country is "British power sustained by a Christian ideal." These statements represent the movement of the century toward the support of missionaries by their governments. It is prompted by enlightened self-interest as well as by religion. The missionaries often cause present trouble in their labors for future peace. But the business promoter without the missionary surely opens the way to future trouble.

Another way to dispose of the responsibilities of government for missionaries is to persuade them to surrender their rights of citizenship. Lord Salisbury has suggested this plan in England and Professor Nash in the *Churchman* has defended it in this country. To some this appears to be a lofty kind of heroism. But it is only necessary to mention two among many reasons why it is impracticable. The first is that any government which should announce to other nations that it would not protect that class of its citizens which plants Christian hospitals, schools and churches abroad would invite the contempt of heathen peoples and would not be able to protect any class of its citizens among them. And no declaration by missionaries of their willingness to be regarded as outlaws would leave their governments in the respect of the world or insure the safety of their fellow-citizens abroad.

The other reason is that no government which refused to protect all classes of its citizens abroad could remain in power at home. No fact is more evident in the progress of this century than this, that the motive which gives supremacy to Christian nations is the Christian motive. To repudiate it would be to abdicate power. The popular heart of Germany responds with grateful pride to her emperor's just rebuke to the emperor of China. "Beside my murdered minister there have gone before the throne of God a large number of our brethren of Christian faith, bishops and missionaries, women and children, who for the sake of their faith, which is also mine, have died the violent death of martyrs, and are accusers of your majesty." That also represents the position of the American Government and of its people. It is the sentiment of Great Britain. And every Christian government which is worthy of

the name says with Emperor William: "I also long for peace which makes good wrong done, and which offers to all foreigners in China security for life and property, and above all for the free service of their religions."

Missionaries are of various grades of intelligence and experience, and some of them make mistakes as do business men in foreign lands, and as governments do in foreign policy. But this century has witnessed the establishment of the principle that Christian nations represent the Christian faith to the world and that their influence is on the side of religious liberty in every nation.

Faith—a National Asset

Faith in the honesty of purpose and ability of our public officials, as well as faith in the people's purpose to maintain our national financial credit and faith in our physical resources—it is this kind of faith that we plead for; and we are moved so to plead by the lack of faith in our national leaders of both parties that is finding expression in quarters where least expected and hence most dangerous. No one, for instance, is surprised when Mr. Gamaliel Bradford calls the President of the United States a "traitor," or when Mr. Franklin Benjamin Sanborn calls him a "Methodist turned brigand." Both of these gentlemen seem long since to have lost faith in the good intentions and intelligence of their fellow Americans. Neither is there any surprise when the New York *Evening Post* denies to Mr. McKinley "a single first-rate quality of intellect or character," or when the New York *Tribune* calls Mr. Bryan a "demagogue." Such is the method of partisanship, whether out and out or masked. But these indictments are personal, and limited in range. They do not impugn all public officials, but only the two figures who stand where the limelight of publicity and criticism is fiercest.

But there are Christian teachers, in duty bound to be juster than others, who go farther even than the latter in their unbelief and in the scope of their indictment. Thus Rev. Charles M. Sheldon, in his recent address before the Boston Congregational Club which we printed last week, challenged his hearers to name the men of this country who could be called Christian statesmen, the implication, if not the assertion, being that we have sordid, selfish, shallow, worldly politicians in charge of our municipal, state and national affairs, but no statesmen or at least no Christian statesmen. Had the speaker, when addressing the Boston Club, paused for a reply to his challenge, and had the courtesies of the occasion permitted, his challenge might have been met.

Possibly Mr. Sheldon has a conception of Christian statesmanship which is nonexistent, human nature and the structure of society being as they are. But if he used his words in a sense to be understood by the average man who heard him, then by implication at least he denies the capacity and impugns the sincerity of most if not all of the executive and legislative officials of the nation. For the majority of such are Christian by profession and by practice to a greater or less degree.

In reply to Mr. Sheldon's challenge, we venture to affirm that we know of nothing which impugns either the statecraft or the Christian character of such men as Secretary of State Hay, Ambassador Choate, Governor Roosevelt or Senator Hoar, who hold typical responsible positions. Their statecraft may or may not equal that of Thomas Jefferson, John Adams, William H. Seward and Daniel Webster, who in their day occupied the honorable positions which Messrs. Hay, Choate, Roosevelt and Hoar now fill. That is not the point. The point is, Are they by character and training fit to deal with affairs of state in a large way, are they patriotic enough to conserve the highest national interests, and are they Christian enough in daily life and in political methods to be rated as aiding in a real way the coming of the kingdom of God? Do they live lives consistent with Christianity broadly and historically interpreted? That they are not pietists or literalists or Puritans revived we acknowledge. But much less are they mere politicians. Nor are they unusual specimens of the official class. In the higher ranges of political activity they are only doing what thousands of officials in the lower places are doing.

"Posterity sees less or sees more," says Bagehot. Years must pass before the prominent actors in our national life to-day can be seen in true perspective by the many. But even now it may be the honorable privilege of some to do essential justice to them, even as Lowell did to Lincoln when most of his circle in Cambridge were skeptical both of the mental caliber and moral worth of the Illinoisan. But only those can be so wise who are versed in history and in human nature and who have more sympathy than a radical ever can have, for "sympathy is the first condition of criticism."

The church, as Mr. Sheldon says, should realize her duty to the state more than she does, and that duty, as he suggests, should take the form of training the young in civic usefulness. But the church will err sadly if it begins the task by pessimistically condemning in a wholesale way men in public life today. They fall short of the ideal of Jesus, to be sure. But so did the "real Washington" and the "real Franklin," of whom at last we are beginning to get realistic glimpses. Partisan rancor today is as a zephyr compared with the storm that raged when Federalist and Republican were names to conjure with. Officials today obtain and retain place by reason of merit to a degree unknown in the past. The lynx-eyed press is alert for delinquencies in mind and morals, and a literate, reflecting democracy censors official offenders.

This being so, the church will err if it suspects rather than trusts, for both statesmen and politicians are amenable to the law of motive and action hinted at in the old adage, "Give a man a bad name and he will live up to it." Gladstone held that for him and all other men in office or out of it, "Wisdom is in a policy of trust, and folly in a policy of mistrust."

As for prophets, ancient and modern, they not seldom have had "to subdue the severities of judgment into the sanctity of compassion"—to use a phrase of Ruskin—as in later years they have seen

more light. It is so easy for the elector to rail at the perplexed, burdened servant of state, so easy for the man of the study to prescribe for the diplomat or the warrior, so easy for doctrinaires to prescribe for and so difficult for administrators to cure diseases of the body politic. Whit-tier lived to regret and modify his "Ichabod" attack on Webster, and Greeley, Garrison and Phillips lived long enough to see the Lincoln whom they had despised and reviled come to his own.

Biblical Study in Higher Institutions of Learning

In the interview with President Seelye of Smith College, which we published recently, it was noticeable that he placed emphasis on the study of Biblical literature as an indispensable part of a cultured young woman's collegiate training. We are glad to note that the new chancellor of the University of Nebraska, Dr. E. Benjamin Andrews, in his recent inaugural address, stood for the same ideal, even though he was addressing a state university constituency. "Professorships could be created," he said—and we hope the "could" will change to "will" ere long—"for giving instruction, of course in a purely scientific and non-sectarian way, in Old and New Testament literature, that series of ancient tractates crammed with moral life far beyond most else which men have written." The recent revelations of President Thwing of Adelbert College relative to the ignorance of the average college student respecting the Bible must have set some educators to thinking who formerly were indifferent to the matter.

Some day a generation will come which will look back with utmost surprise on the folly of the generation now in power, a generation which in its primary, secondary and collegiate institutions, because of an incorrect conception of what the Bible is and how it should be taught, has allowed sectarian differences to banish from popular education the most invigorating and instructive literature possessed by mankind. Roman Catholic, Protestant and Jew some day will see to it that the Bible as literature and as an ethical guide is once more taught in the schools and colleges, even if it cannot be—as it should not be—replaced there as a sectarian arsenal.

Loving the Divine Law

We often think of law, even the divine law, as a barrier, operating to limit our freedom and preventing our advance where we wish to go. Sometimes this is true, but only when our wish is evil, or at least mistaken. Then we always learn that it was better for us to be restrained than allowed unchecked freedom. Law really is a protection and a guide. It is not like a bar across a bridge, which stops travel. It is rather like the railing or parapet at each side, which prevent stepping aside and falling into the water, but do not impede legitimate, natural advance. Law is something to be highly regarded and cherished.

For the divine law we ought to have a warmer feeling. When we have learned what it really is we love it. It is a revela-

tion of our Heavenly Father's character and ways. Next to his self-revelation in a personal form, in Jesus Christ, it shows us what he is. Its unyieldingness is full of tenderness. Its authority is not that of selfishness or mere brute force, but that of most considerate, enlightened, affectionate interest in our best welfare.

Therefore God's law promotes our true happiness. For the individual, for the community, for society in general there is no other pathway to prosperity and peace excepting that which the law of God points out. Whatever is in harmony with that, no matter how uninviting in form, is safe and rich with blessing. Whatever is out of line with that, no matter how attractive, involves temptation or peril, or both. To love God rightly is to love and obey his law, both because it is his and because of its inherent beauty and value to our souls.

In Brief

Nobody can find your opportunity for you.

One true Christian shows what a whole cityful might be.

The kingdom of God comes not with observation—but it comes.

Have you never kept Christ waiting while he was ready for some helpful work?

Every man can teach you something—if it be only the world-wide wonder that God loves all.

Dr. Lorimer of Tremont Temple, Boston, last week, in addressing one of the local associations, complained bitterly of the lack of piety, enthusiasm and zeal among the young people of the denomination.

Prof. William H. Ryder of Andover Seminary, in a letter to the *New York Evening Post* last week, intimated that he would vote for Mr. Bryan rather than for Mr. McKinley on the ground of hostility to the latter's Philippine policy.

The year-book of the Scottish Congregational Union, just issued, shows 182 churches in Scotland, with an estimated membership of 30,000, and buildings accommodating 80,000 worshippers. The ministers number 208, of whom 178 are pastors.

From Jan. 1, 1901, Spain will adopt a new method of reckoning time, counting the hours from one to twenty-four, ending the day at midnight. There are other signs also that Spain will enter on the new century with new ways of reckoning time.

When the United States began to be an independent nation, not so many people in the world spoke the English tongue as there are natives of India who use it today. Yet millions of these English-speaking people never hear the gospel of Christ.

Mr. Bryan says that the Negroes have given presidents to the Republican party, and that it has rewarded them with janitorships. The Democratic party has given them no janitorships, and is trying to take away their right to vote for presidents in any party.

Some home missionaries on very small salaries would appreciate the gift of the International Council volume and would be more efficient ministers if they had it. It costs \$2. This amount sent to A. E. Dunning, chairman publishing committee, Congregational House, Boston, will place a copy in the hands of such a missionary.

Out of our 63,000 soldiers in the Philippines the killed and wounded have been 1,640. Out

of the 227,547 railway employees in the United States, the killed and wounded in the year ending June 30 were 37,133. From these statistics it would seem that the business of railroads is much more perilous to American men than war.

You cannot make the foreigners who were shut up in Peking and who went through the awful strain of siege and limited rations believe that God is not a Father as well as Creator, a particular Providence as well as a law-abiding Architect. Every letter from Peking that has been published reveals the belief in present day miracles.

Dr. James Martineau wrote of an English political campaign fifteen years ago what fits as well the present campaign in this country: "Oratory has more influence than character and wisdom, and to promise the impossible is a surer game than to counsel the best practicable." Let us hope that results will show this a mistaken judgment.

After attending the St. Louis meeting of the American Board, Sec. J. L. Barton will visit the Mexican missions of the Board. It is six years since that field was visited by an official representative of the Board, and the brethren on the ground are eagerly anticipating Dr. Barton's coming. He will return to Boston the first week in November.

Chinese gods are mostly made in Birmingham, Eng., the home of Joseph Chamberlain, colonial secretary. If these gods could really answer the prayers of their worshipers, and Great Britain has to take a part of China as a crown colony, the governing secretary might take possession of the idol factory and have a source of power right at hand.

Mr. Meyer will be back in this country in the late winter to hold meetings in the Southern cities, for which Mr. W. R. Moody is now arranging dates. So frequently does Mr. Meyer cross the Atlantic that he may well be called a citizen of two countries. He certainly can domesticate himself easily anywhere, provided he has a chance to preach the gospel.

With the coming of thousands of Japanese and Chinese to the Hawaiian Islands new problems have arisen for the authorities to face and settle. We learn with surprise from *The Friend* that "the social evil" now exists in Honolulu under governmental control. From being diffused it is now localized and is supervised by the police department and board of health.

Rev. F. B. Meyer of London says of the United States: "There is a passion out there for Bible knowledge which I should like to see in this country." It is rumored that Rev. G. Campbell Morgan is to be called to a prominent church in America. Is he, too, impressed by the superior avidity of people in this country for the Bible over those in England? And is it true?

One of the finest tributes ever paid to Mr. Moody is the statement of a correspondent of the *Chicago Record*, who has been interviewing the managers of department stores in New York city and found that the Bible is the best selling book that they have, year in and year out. "There was always a boom in the Bible business whenever Mr. Moody came to town," say the merchants.

The *Christian Science Sentinel* rejoices that a Congregational church in Oklahoma has given to two of its members letters of recommendation to a Christian Science organization. The church named does not make any returns to our Year-Book, and this perhaps explains its willingness to fraternize with an organization with which, so far as we know, no Christian denomination is in fellowship.

Victor Charbonnel, a French, and Professor Pfungst, a German scholar, have recently set forth reasons for thinking that Ignatius Loyola found the model for his Society of Jesus in the Mohammedan society known as Kadelyas, which had its branches in Spain at the time of Loyola. Charbonnel points out that the spiritual and political results of the two orders are the same, whether studied in Arabia or Paraguay.

Some years ago Rev. Peter Waldenstrom came to this country as the representative leader of the Swedish Congregationalists, and he was made much of deservedly. Those who then saw and heard him will be interested to know that he has just come nobly to the defense of the Baptists of Sweden who were recently outrageously attacked by the Lutheran Archbishop Ekman, who reflected on their moral character.

The late Prof. Henry Sidgwick of Cambridge University once traveled from Davos in eastern Switzerland to Cambridge especially to vote, although there was little doubt which way the election would go. That is a conception of the duties of citizenship which puts to shame the thousands of educated, well-to-do voters in this and European countries who will not go to the polls even when they are in the city of their legal residence.

Bishop Spalding, the Roman Catholic bishop of Peoria, Ill., preaching lately in Rome, defended boldly the right of free speech and free thought in the Catholic Church as it is maintained in America. As a sufficient argument for it he said: "The Catholics who speak English are twenty million or more. In the last half-century they have built probably as many churches, schools, convents and institutions of charity as the 200,000,000 Catholics besides."

The *Gotchnag* is the name of a projected Armenian weekly newspaper, which has an experienced editor engaged—Rev. H. M. Allen—provision for necessary type, an office in the Congregational House, Boston, and waits only for a guarantee fund of \$700 to begin publication. Its name means the wooden bell used in Armenia to call people to worship. It will not, we are confident, be a wooden newspaper, but will ring out clearly Christian notes which will help the Armenians in this country to feel greater responsibility for their people.

Going the other day to a news stall to buy a paper, a young woman, who was turning over the October magazines, was heard to remark: "All the magazines are discussing China. I know all about it. I don't want to read any more about China." Of course, she may have been a returned missionary, but her apparent age and her exquisite toilet did not betray it.—*The Watchman*.

Congregational women who enter missionary work are not ancient dames or slatternly in appearance; nor do we believe that their Baptist sisters are, either.

It seems significant of a rising tide in favor of the revision of the Westminster Confession by the Presbyterian Church that the vote in the presbytery of New Brunswick, which includes the professors in Princeton Seminary and is regarded as the stronghold of anti-revision feeling, showed a minority of sixteen in favor of revision in a total vote of fifty-nine. In the presbytery of Cleveland, whose action we recorded last week, there were only four votes against a particular form of revision, and only one voter was opposed to any revision at all.

Prof. George D. Herron, who recently announced his intention of voting the Socialist Democratic ticket in the coming election, is to be president of a School of Applied Christianity in Yorkville County, Mich., which will meet summers in a park to be known as Gol-

den Rule Park. Mayor Jones of Toledo and Mr. H. O. Nelson of St. Louis are two of the men of means back of the scheme. The settlement is to put in practice the single tax principle. As laid out on paper the settlement has such names as Whitman Field, Karl Marx Field, Jefferson Avenue, Ruskin Hill, Carlyle Path, etc.

Dr. Parkhurst returns from Europe profoundly impressed by the inveterate distrust of the nations for each other, a fact that he considers pregnant with menace for the future. He reports that the United States has lost its prestige abroad as "a nation consecrated to liberty and equality, standing as a beacon light to the unfortunate everywhere." He considers that all the profession of Europe and the United States about carrying light and civilization to less advanced or barbarous peoples is arrant hypocrisy. "When," he says, "I perceive the amazing spirit which seems to be stealing into the world, I can't for the life of me make out what the Lord's about, and I say it with profound reverence."

"The fall opens well. They are discovering that I cannot be all things to all men, and everywhere in the parish at the same time, and that I have numerous limitations and failings. But they had to discover these things sooner or later. As my expectations were not up too high, I continue pleased and satisfied." Thus writes a minister who has just put on the harness in a new parish. We like his spirit and prophesy that he will remain longer and do better work than if he had written in this hurrah-boy fashion: "Everything is booming. I've got the best church in the country, and they say they've got the best minister. My audiences are way ahead of my predecessor's. The deacons and the trustees give me free rein."

Upon what special information, we wonder, does Dr. MacArthur base his assertion, twice repeated in the *Book World*, that John Milton was a Baptist? If there is anything in his prose or verse which lends color to this opinion we are not acquainted with it. Nor can we find anything in the works of those who have written most about him—Professor Masson, for instance, whose exhaustive life is the standard authority, in his sketch of Milton in the *Encyclopedia Britannica* calls him an Arian and an Arminian, neither of which adjectives fits the Baptist denomination as Dr. MacArthur understands it. Is it possible that the doctor believes that because all Baptists are Independents, therefore all Independents are to be claimed as Baptists? If so we must put him down among the supporters of a wider comprehensiveness than is common among Baptists in America.

While attention has been centered on China the service of our missionaries in Japan in caring for the refugees from the Boxer uprising should not escape attention. Valiant and painstaking have been the efforts put forth by our missionaries to care for the hundreds who have sought Japan as a refuge. At Kobe more than 200 people were met at the steamer, their baggage attended to and the necessary repairs on their scanty clothing made. The buildings of Kobe college were utilized and Mr. Pettee, the Carys and Miss Julia Gulick gave up a large part of their vacations in order to be of service. Cots were crowded into the rooms of the pupils and the missionaries were for the time being practically running a hotel. They have exercised this hospitality without regard to the denomination or nation which the refugees represented. Indeed, Methodists, Baptists, Church of England and Presbyterian missionaries all have reason to be grateful to our faithful group in Kobe. Dr. James H. Ingram of Peking, whose thrilling story of the siege appears on page 400, did not tarry long in Japan, but has pressed on to this country, and will be present at the meeting of the Board in St. Louis.

The Missionary in China: His Standing and His Service

By R. van Bergen

[Mr. R. van Bergen, as his name indicates, is a Dutchman, chosen by the Japanese government in 1869 because of his linguistic ability to serve as an *attaché* of the foreign office of Japan, where, during many years of service, he became the confidant and friend of Japanese publicists and gained an intimate knowledge of Oriental politics, whether viewed from the Occidental or Oriental standpoint. In the seventies he became a free lance journalist and author, and his time since then has been spent in studying Chinese and Japanese life and making it known to the Occident in correspondence for the press and in books. His articles on the Chinese problem in the *Century*, the *Review of Reviews* and *Harper's Weekly* since the first of the year have made him well known. Consequently in this article he speaks with much authority.—EDITORS.]

Many years of personal observation, both in Japan and China, may entitle the writer to an opinion as to the influence of missionaries upon the Chinese with whom they come into contact. The term "missionaries" is used with reference to those of the Protestant churches only. This is on account of the wide divergence in object between them and those of the Roman Catholic Church, who, for the great majority, are French by birth, and not unfrequently lend their aid for political purposes. That is the reason why the anti-clerical French government fosters the missions in China and grants them special protection, going even so far as to interfere directly with the central government at Peking by insisting that a church dignitary shall be clothed with the insignia of a high mandarin. Nor is the assumption of this dignity a mere matter of form, for the dignitary takes care not to abate one iota of the privileges to which his assumed rank entitles him. Thus the Catholic Church forms, in reality, an *imperium in imperio*, and thus constitutes an irritating and constantly recurring annoyance to the Chinese government.

In some quarters, by no means partial to the Protestant missions in China, it is asserted that the Ta Ch' uan, Big Fist, or Boxer movement originated in the jealousy caused by the privileges and immunities enjoyed by Roman Catholic converts over their heathen neighbors. Such statement is exaggerated. But it is an established fact that Chinese magistrates have been afraid to pronounce judgment against such converts for fear of an appeal to the dignitary at Peking, who, often without inquiring into the merits of the case, would constitute himself the advocate of the appealing party; and the government, afraid of the political influence of the vicar apostolic, backed by the minister of France, would and did often send a caution to the local magistrate to be more circumspect.

The persecution of the Christian converts at Pakow, Mongolia, is an instance. The converts here formed the majority; and acted with pronounced superciliousness toward their neighbors, especially toward those belonging to the Tsai-li or Abstinence Sect. The local magistrate, intimidated by the presence of a foreign priest, showed such decided partiality for Christian litigants that it ended, first in

an incipient rebellion, and subsequently in a massacre of the Christians. In 1870, during the disturbance in the province of Sze-chuen, Monseigneur Deflesche replied to an inquiry of the French government that he needed no assistance, since the church in that province was fully able to take care of itself. That such statements should cause disquietude within the government is certainly quite natural. Therefore, in discussing the missionary in China, the Protestant missionary only will be considered.

These missionaries are mostly American or English. They are admitted into China under the stipulations of existing treaties, and must be exceedingly circumspect in their conduct, since they need not expect any protection beyond what they are legitimately entitled to. The American consular system is used as a reward for political services and, with some few honorable exceptions, the incumbents have little sympathy with the missionary and his work. But even were this not the case, so long as the Monroe Doctrine was interpreted by the Chinese mandarin as one prohibiting armed retaliation save on the Western continent, the American missionary risked his life every minute which he passed beyond the open ports. A slight indemnity, and the wanton murder of a missionary was atoned.

The Administration at Washington forgot that the humblest of those martyrs had entered the huge heathen empire trusting to the protection of the flag he loved, and that that flag was dragged through gory mire every time it failed to protect. The American citizen at home boasts of being equal to any monarch—abroad, yonder in China, he may learn the market value of the American citizen. It is cheap, very cheap, when the blood of men inspired with the loftiest impulses of humanity is to be weighed in the scale with a few pounds of silver!

The British missionary suffers from the same apathy of his government, but from a different cause. The consular service is efficient and thoroughly organized, but the paramount object of the British foreign office is trade, and little sympathy is evinced toward the missionary and his cause. It is a historical fact that, notwithstanding the highly appreciated services of such men as Morrison, Gutztaff and a host of others, the word missionary was not mentioned in the first treaty between Great Britain and China. After the Cushing Treaty had proved the disinterestedness of the United States, Great Britain secured the rights for her missionaries upon the same lines. But the missionary remains today more than a *persona non grata*, he is absolutely a *bête noire* to the British consul.

These facts must of necessity render the missionary circumspect. He has the greater reason for being so, since in most instances his wife and family are with him, whereas the Roman Catholic priest has abjured his family and feels alone. The latter, therefore, may risk his life; but the Protestant preacher risks more than that, for any misstep may plunge

his family into poverty and despair—perhaps cause a cruel death.

The liberality of the American and British supporters of the missionary societies has enabled the missionaries in China to preach practical Christianity as inaugurated by Dr. Lockhart and his successors. Hospitals and schools have done more to spread the gospel than is shown upon the surface. The foreign mercantile element of the open ports, not so very long ago distinctly hostile to the Christianizing movement, has lately recognized it as one of the potent factors in the future China. Even the central government began to discern the difference between the church political and the church humanitarian when Manchu ambition and reaction went into spasms and caused civilization to array itself against them.

The straight line between cause and effect absolves the missionary from any complicity, direct or indirect, in the attempted revolution of China. I have before me the statement of a mandarin, member of the Tsung li yamen (foreign office), concerning the events from the 6th to the 20th of June. This proves conclusively, and it is corroborated by the members of the various legations, that the imperious old woman, who has defied every law of the empire, thought herself strong enough to expel all foreigners and to restore the Middle Kingdom to its former isolation. The murder of Christian converts was a side issue; the murder of the missionaries was not from personal, but from race hatred. And if the powers allow the guilty leaders, Prince Tuan and Kang yi, to escape, they prepare the way for a new and better organized attack in the more or less remote future.

It is unfortunate that these events have occurred on the eve of a national election, when internal influences cause the neglect of a golden opportunity to infuse human principles into a government directing the interests of hundreds of millions of human beings. It is the more unfortunate since the civilized world watched the course of the United States, convinced that no motives of aggrandizement would sully its proceedings. The proud position of leadership was offered to, nay thrust upon, this country, a grand recognition of its human purposes as well as of its power and wealth!

It is also unfortunate that no professional diplomatic corps can enlighten the Administration about the inner machinery of the Chinese government, together with the motives of its actions. Such a trained corps is one of the crying necessities of our times. It is absolutely necessary in order to give due heed to the aspirations of other nations whose ambition looks upon China as its prey.

The Chinese question is of proportions too huge to admit of a lasting solution within a few months, and only a lasting solution is desirable. The missionary in his humble sphere was laying a solid foundation for the regeneration of one-fourth of our race. The cruel persecution to which native converts have been subjected must prove a serious setback,

but its consequences would have been minimized if the two most interested nations which, whatever be their errors, do carry the torch of enlightenment, could have kept together. The compulsory occupation of the Philippine Islands seemed to point toward the influence to be exerted by the United States upon the future of Asia. If that influence be withdrawn, it is not only the true progress of China which will suffer, but, notwithstanding the most solemn promises from interested powers, our merchants and manufacturers will soon find the door of the world's best market closed to them.

The Overruling Hand

(China, 1900)

BY LOUISE MANNING HODGKINS

They wished them ill, the foe in blinded mood
Who rushed with fagot, knife and bloody brand
On that unweaponed, long-enduring band,
'Neath alien skies, blameless of aught save good.

When lo! an angel, panoplied in light,
Thrusts in each murderous hand a martyr's crown,
And all unwittingly who smote them down
Crown them immortal in a wide world's sight.

London Jottings

F. B. Meyer, His Work and His Plans

Mr. Meyer has returned in the best of health and spirits from his holidays in America and Germany. His friends in this country were made a little apprehensive by reports of his ceaseless activity abroad, and it might be thought that there is danger of weakening his work at Christ Church by his rather frequent flittings to and fro. But his journeys to the States and Europe for religious purposes seem to rejuvenate him, and the added zest with which he returns to his regular work more than compensates for any temporary loss. He says that during the five weeks he spent in America and Germany the greatest opportunities of his life were given him. He is entering upon the winter's work full of enthusiasm and fresh plans. Unlike some leaders of what is called the "higher life" movement, he has an eye on practical and civic affairs. He is taking special interest in the municipal elections, and the first meeting he presided over on his return to London was for the purpose of securing good men of all parties to the new bodies which come into existence in November. Some detect the influence of Mr. Sheldon in certain of Mr. Meyer's immediate plans. During September he has been giving Sunday evening lectures on Christ's Ethical Teaching, his topics being Family Life, Business Life and Municipal Life, and to these he has sought to apply Christ's standard.

Personalia

The number of our American visitors this year seems to be above the average. On one July day there were at Stratford-on-Avon 200 people from the States. Ministers of the gospel from your side are, as you know, always warmly received, and this summer they have attracted very large audiences. Dr. Amory H. Bradford was specially welcome after his unpardonably long absence. Dr. A. T. Pierson has flitted past—a pathetic, ghostly figure. He began a week's mission at Mr. Camp-

bell Morgan's church with an address that, according to a newspaper scribe, had three main divisions, three secondary divisions and fifteen sub-divisions. What happened on subsequent evenings is not reported. John Robertson, "of the City Temple, Glasgow," has reappeared on our ecclesiastical horizon, bringing with him from America a D. D. degree, and is ministering for three months at the East London Tabernacle, where Archibald G. Brown was pastor for thirty years. Dr. Robertson seems to be anywhere and everywhere but at "the City Temple, Glasgow," but precisely where that is and what it is and why it is so named I know not.

Rev. R. J. Campbell's recovery from his severe illness is very slow, and meantime the project for building a £70,000 Nonconformist cathedral for Brighton is in abeyance. Mr. Secretary Woods has partially resumed his duties at the Memorial Hall, but it is a question whether his zealous devotion to the duties of his office in the past has not unfitted him for their full discharge in the future. Mr. Campbell Morgan before he left for America was physically a deplorable spectacle; possibly ere this you have infused into him some of your own boundless vigor. No successor has yet been found to Dr. Berry, who died early in 1899. Mr. Lenwood, the Mansfield student, who has had temporary charge of the church, has given great satisfaction and would gladly be retained, but he inclines towards a college professorship. The Clapham pulpit vacated by Dr. Rogers still lacks a settled occupant. It may be necessary for us to secretly send some one to the States to compile a list of your most promising preachers!

The Reopening of the Metropolitan Tabernacle

The attendance at the reopening services of the Metropolitan Tabernacle has been phenomenally large, and the free-will offerings most generous. Over £1,000 were received apart from the sale of reserved seat tickets. The proceedings have afforded striking evidence of the strength of the religious sentiment not only among Tabernacle folk, but in people who have traveled great distances to participate in the joyous occasion.

Rev. J. H. Jowett's name proved to be as magnetic as that of any one who took public part in the reopening services. Long before the doors were opened a solid mass of people patiently waited on the steps. They passed the time by singing hymns, and the effect of the chorus of praise swelling above the noise of the traffic was impressive. Seen from the platform, the spectacle of the great throng of people in the handsome, brilliantly-lighted building was very imposing and suggestive.

Mr. Jowett's sermon (text, Eph. 1: 7, 8) lasted forty minutes, and the great congregation listened throughout without stirring and, one instinctively surmised, with some critical reserve. The Tabernacle folk do not readily indorse the doctrine and theology of visiting preachers. But as Mr. Jowett proceeded his hearers perceptibly thawed and warmed towards him, and the hearty amen which echoed his aspiration that in his sermon he had not been away from the highway of truth, and the still more fervent amens which followed his avowal that he does not want

to get away from that highway, showed that he had been weighed and not found wanting. Mr. Thomas Spurgeon was pronounced in his expression of appreciation of the sermon. A more appropriate message he could not imagine.

Sept. 19.

ALBION.

Dr. Jefferson to New York Students

Last Sunday evening about two hundred students attended the first of the series of four sermons which Dr. Jefferson has planned to give at the Broadway Tabernacle on the Sunday nights in October. Great interest was shown, and fifty students remained to the after meeting. Dr. Jefferson, addressing his hearers as fellow-students, said in part:

I take great pleasure in extending to you a very hearty welcome to our church this evening. Having been a student myself in strange cities, I know the value of church hospitality while a chill is still on the air. Having been a student all my life, I feel like greeting you as brothers. A man who has been a student for more than a third of a century ought to have learned something from experience and something from observation and something from reading which might be of service to those who have not traveled so far along the royal road of student life.

It is not necessary to remind you that you are living in an era of special privileges. In no other period of your life will you enjoy so many as are now within your reach. Never again will you probably be able to be such masters of your time. Nor will you later on be able to be so free as now from interruptions and disturbing forces. Never again will you be permitted to spend so many hours a day at the feet of learned teachers. And it is doubtful whether you will ever again find yourselves surrounded by companions so stimulating and congenial. You are living in an ideal world, studying ideal principles, and while you are in this world allow me to give you these two bits of advice.

Expect to find your temptations in your work. Perils lie not in the city, but in your work. The danger of life in great cities has been greatly overestimated. The danger is slight indeed if all is clean and strong within, but beware of the temptations that lurk in the task you are doing. It was in the garden that Adam and Eve met the serpent, at the feet of the trees they were sent to dress and keep. It was out of the bag which Judas carried that there crawled the serpent which killed his soul. It is out of your work that your most insidious temptations will arise. Learn at the beginning how to lose time. Rousseau never wrote a wiser sentence than when he wrote, "The great secret in education is to know how to lose time." You will be tempted to give up exercise in the open air, and to study on the Lord's Day, and to neglect the cultivation of your social nature, and unless you are careful there will be a disproportionate development of the faculties of the soul which will lead to an unhappy life.

In the second place look for danger, not at your weakest point, but at your strongest. Men do not break where they are weakest, but where they are strongest. It is the man who has robust health, and not the invalid, who abuses health. And the man who has no thirst for liquor is often the man who becomes a drunkard. It is the man of acutest intellect who is most in danger of sitting in the seat of the scornful. The man who thinks that he is standing sure ought to take heed lest he fall. Samson, the strongest man in the Old Testament, also proved to be the weakest. The fire that made him strong also made him weak. In order to safeguard you through your student years I want to think with you on these Sunday evenings about: The Great Book, The Ideal Man and The Society of Christian Men and Women.

In Peking During the Siege

A Medical Missionary's Thrilling Story

[Through Mrs. Alice Hamilton Rich, an occasional correspondent of *The Congregationalist*, herself among the fugitives from Shanghai who took refuge in Yokohama, we have, under date of Sept. 13, this graphic account of the stirring scenes in Peking during the reign of disorder. She reproduces almost verbatim Dr. James H. Ingram's story (of Tung-cho), told by him on his arrival in Yokohama, Sept. 11.—EDITORS.]

On our arrival in Peking, after being driven from Tung-cho, we repaired to the Methodist mission, which was the largest in Peking, and were given twenty marines to guard us. On the day of our arrival we learned that the Boxers had murdered many of our Christians in the south. Twelve miles from Tung-cho a man was killed, and a remarkable case occurred here. A teacher was about to be killed; his wife threw herself upon him to save him, another upon her, and a spear was thrust through the three and fuel thrown over them and set on fire. The teacher was brought out of his swoon by the fire, crept from beneath the bodies of his wife and friend, who were dead, and, although badly burned and having over twenty spear wounds, he heroically made his way to warn us, but we had already left. The man finally recovered.

Under the supervision of Captain Hall fortifications were prepared for rifle shot, but not for artillery, about sixty or seventy yards from the city wall. We worked at these fortifications until June 20, at which date the German minister was killed. He was killed by some official, as the interpreter who accompanied the minister saw that the murderer wore a button on his hat which he thought was a white one (the color of buttons marks the rank of the Chinese). The interpreter saw the German minister fall with a bullet through his head and himself rose in his chair, receiving a bullet in his thigh which was aimed at his head. The wound was a severe one, but he escaped to the mission, where I attended to his wounds, and after treatment he was taken to the German legation.

The British legation was better fortified and best fitted for our use, and we were ordered to leave in twenty minutes, taking with us only what we could carry in our hands. We had laid in stores of food, but could not take anything with us. Dr. Morrison was now a great help to the missionaries and the native Christians. He selected a place opposite the British legation to which our schoolgirls were taken. Of these girls there were perhaps 120 in the Methodist school, twenty or thirty in the Congregationalist and ten in the Presbyterian. These girls marched from the Methodist mission to the place provided for them without any apparent timidity, although there were hundreds of soldiers on the wall who could have fired upon them.

F. Hurberty James, a teacher in the Imperial University, was the next man killed. Then the fusillade really began, which lasted almost without cessation, day or night, for twenty-seven days. The noise is indescribable, one feature being the awful bugling, calling the Boxers and soldiers from all over the city. It was

said by an officer who had been in Cuba that it was a hundred times worse than there, and British marines said South Africa was nothing in comparison. There were perhaps 1,000 shots a night, and yet no one was killed. Trees were shot down, houses shattered, and the noise almost drove us mad, yet no one was killed. It seems to me a proof of God's miraculous saving power. We had 420 guards, and before the end sixty-four had been killed and 140 wounded.

The French legation was blown up about six o'clock one night, and the French fought desperately because they had to do so. It was said it took twenty carts three days to carry the dead Chinese off the place. Near us were the students' quarters of the British legation, and the chariot houses were there, which contained twelve or fifteen chariots, 200 feet long, sixty feet wide, and the house for their trappings was within eight yards of our house. We heard the enemy mining under these houses, and we dug counter trenches. At one place we dared not dig a trench lest the foundations of the house should be undermined. I think there must have been a spy to inform them, as at this place they dug 192 feet. They had fourteen cases of powder with them and 100 feet of fuse were already laid, and they were within two hours of completing the work which would have blown us to atoms. This mine was filled with bad air, the oxygen being exhausted, leaving the carbon oxide in such quantities they could not stay there. To this fact, under God, we are probably indebted for our lives. The British gunners were entrenched behind sand bags and could, therefore, pick off our assailants quickly and safely.

There were times when to all human reason it seemed that they must annihilate us, but after a time as I saw how wonderfully we were being provided with provisions, as for a long siege, we felt that, while God did not intend to release us soon, we would eventually be saved. Within our lines were found 50,000 catties of wheat (a catty is about one and one-third pounds). We also had 100 horses, and we ate eighty-six of them. Sometimes we ate two a day, as we had no other meat. The city of Peking is noted for bad water, yet within our place we had five good wells of water. The native Christians were invaluable to us. We should not be here were it not for them. They worked day and night at times to complete the barricade. We had perhaps 200 of these constant workers. There were 800 foreigners in the legation, 400 Europeans and 400 marines.

When we were relieved our flour was nearly all gone and our store of medicines wholly exhausted. Inside the British legation we fortified against artillery, therefore when we were relieved we were stronger than ever, but the enemy were fighting well. Messengers were repeatedly sent to us desiring peace, only to result in renewed and more fierce attacks. A university in which Chinese literature was stored joined the British legation on the north. It was burned during a north-

west gale, hoping to burn us, but God turned the wind while we did our part by using what means of protection we had in our power—two force pumps and forming a bucket brigade. They then took to firing lighted rockets and many of these did lodge in the houses of the native Christians and these houses were burned, but this was a real service to us as we could then fortify nearer the enemy. Over and over again these words came to me, "Be still and see the salvation of God."

Current Thought

CHURCH AND STATE

To us it appears that the larger conception of the life of the state, now so powerful with thinkers, merely confirms the fact that the state is Christian when its rulers are Christian, and that its Christianity does not show itself in state ceremonies of religion or in anxious provision for the life of Christianity, or rather the life of one section of the Christian Church. And we further believe that the time will come when the church will have to take in hand the religious education of the young in quite a new manner. The ritualist clergy in England have, in our judgment, an unanswerable case in this matter and are taking a path in which they must sooner or later be followed, followed perhaps after the country has largely relapsed into heathenism. Meanwhile, however, we believe that those who can look calmly at the facts will see very little real difference between the churches in their view of church and state, very little prospect that they will effectually combine for establishment and no prospect at all that they will surrender any advantages from the state which they at present receive.—*British Weekly*.

CATONISM

If the American republic ever falls prematurely, it will probably be, not from outside enemies, but from inside fault-finders. Administration of law is hindered and an honest executive weakened by the unremitting antagonism of those who imagine themselves to be supremely virtuous. It is an easy rôle to play—that of a persistent prophet of evil. The Jews tolerated false prophecy up to the limit of disaster, and then they stoned the croakers. Catonism in Rome consisted in always hammering at one point. The noted censor wound up every speech on every possible topic with, Let Carthage be destroyed. This was a fine pose, a striking situation. It gave a rallying point for all the outs in government. At last Carthage was destroyed. It removed a rival of Rome, but it hurried forward the disintegration of Rome itself. Deserts are worse enemies than populous cities. The arrogance of the fault-finder approaches as near as possible to treason. It reveals the weak points of the republic and publishes abroad a lack of unity in popular sentiment—a lack of unity always exaggerated by volubility.—*Christian Register*.

THE BEAM AND THE MOTE

The London *Spectator* and critics of its type have often declared that our civilization is but skin deep and that the heathen Japanese should never have been helped by civilized powers, although our troops showed creditable courage and discipline during our war against China. . . . We should extremely like to hear the opinions of those critics after the reports of the conduct of our troops and that of some of the foreign troops in Tientsin have reached them. According to these reports, the authenticity of which admits no doubt, some of the foreign troops, especially the Cossacks, have behaved themselves in a manner quite disgraceful to civilization, while the troops sent from the heathen Japan acted in a civilized and Christian way.—*The Yorodzu Choho (Japan)*.

Chicago and the Interior

Pacific Garden Mission

This mission, located in the center of one of the worst districts of the city, has just completed twenty-three years of life. The rooms that the mission occupies are unattractive, there is nothing striking about the speakers, there is no great variety in the form of the service, yet night after night, every night in the year, from three to five hundred persons, the majority being men, crowd into these rooms. For years there has not been a meeting without professed conversions. These converts are scattered over the world. Some of them are in the ministry. Others are at the head of rescue missions. It is now an incorporated institution with a board of trustees, and is seeking a building of its own larger than the one now occupied. For salaries, rent, relief and incidental expenses last year \$5,500 were required. Of this sum, in addition to giving all her time to the work, Mrs. Clarke, widow of the founder, furnished over \$1,400. One needs but to visit the mission and to study the character of its charities to be convinced of its usefulness and of the presence and power of the Holy Spirit in its daily meetings.

The City Missionary Society

The first meeting of the directors and pastors of the leading churches for the season took place a fortnight ago. The reports of tent work carried on by several of the mission churches during the summer was encouraging. There have been scores of conversions and thirty or forty additions to the churches as the result of outdoor and tent meetings. In nearly every one work has gone on as usual through the heated period and with the best results. There has been no lack of interested hearers. Could the society have sufficient means, it would be able in a short time to bring at least a score of churches to independence and strength, and to establish half a dozen new churches at promising points. Never in its history has the society begun its work in the autumn with better prospects. Dr. and Mrs. D. K. Pearsons have added \$8,000 to previous gifts, thus bringing the "Pearsons' endowment fund" up to \$20,000. A gift of property worth about \$1,000 has been received from a lady who is deeply interested in the society. The income of this property only is to be used.

A Gratifying Consummation

Ten years ago Summerdale Church was organized as a mission of Ravenswood Church, and nearly all that time it has enjoyed the ministrations of Rev. E. B. Wiley. At first the people were few and poor. Numbers increased and the desire grew strong for a permanent church home. Through the generous and timely aid of Mr. R. J. Bennett of the Ravenswood Church lots were obtained, an edifice was erected and the basement was finished for public services. Quietly but thoroughly the work of the church went on, till now the entire community believes in it and is ready to contribute to its support. Early in the season the pastor realized that the audience-room ought to be finished. Appeals to the neighborhood secured a goodly sum, but \$1,500 at least were still needed. At the suggestion of Dr. Noble and under his leadership, with the aid of Dr. Goodwin and other pastors, \$1,700 were contributed by churches and individuals. Dr. Noble preached the dedication sermon. Dr. J. C. Armstrong of the City Missionary Society, which has aided the enterprise from the beginning, gave its history. Mr. Bennett, who has put several thousand dollars into the building and its site, as chairman of the building committee read its report, which showed the church free of debt with a property worth more than \$10,000. The audience-room can be made to seat 500 people and the other rooms are large and convenient. How so much could have been secured for so little can only be explained through the time

and service given by Mr. Bennett. Some contributions were in work, done at a time when employment elsewhere could not be had. This church seems to have recognized its mission to the people. It has gathered its more than 100 members from among those who but for its existence would have lacked a convenient church home. In the afternoon a children's service was held, and in the evening Rev. M. F. Lyon began a two weeks' evangelistic campaign. His meetings during the week have been very encouraging. The history of this church shows what may be done in scores of other suburban fields through the patient labors and timely help of consecrated men and women. In at least two other fields in Chicago equally encouraging results have been obtained.

Bible Study in Chicago

The Y. M. C. A. has made greater preparations than ever before to acquaint young men with the structure and contents of the Bible. It proposes to give instruction in carefully graded classes, not simply to increase one's knowledge of the Word, but to develop spiritual life and to train for Christian service. The best teachers have been secured and hours of study arranged so as to meet the wants of young men. Lectures at the noon hour on topics of interest connected with Bible study were given last year and were received with many signs of approval. This year they will be continued and their number increased. They are designed chiefly for ministers and Sunday school teachers, but are of interest to intelligent laymen. The membership in the central Y. M. C. A. has reached 3,600. The association has become a people's college of high grade, and is giving instruction to more than a thousand persons every year. At the same time there has been no neglect of religious and evangelistic work, and no failure to provide for the social and physical wants of its patrons.

Chicago Commons

With its doors open through the heat of summer and many of its residents actively at work, one of its chief aims has been to secure an outing for the children and sick mothers living in its congested neighborhood. To Camp Good Will in Elgin 191 children were taken, in groups of forty, for two weeks each. Here they were taught how to swim, how to study flowers, grasses, trees, how to distinguish the birds from each other and how to live on the simple food which the country furnishes. A doctor watched their health, taught them how to exercise imperfect limbs and to check the tendencies of incipient disease. For religious exercises there were verses on the grass under the trees. There were games of every kind, story-telling, singing, dramatic acting and that freedom of life so strange to those who know only the city. There was some homesickness, but less among the girls than among the boys. At another camp at Evanston many children enjoy a brief but delightful outing, and at Farview Cottage, on the sand dunes near Michigan City, a score or two of girls have had a rest varying in length from one day to three weeks. The Commons has also taken thirteen parties of a score each to the parks and has provided for seven excursions on the lake. It has sought, and with some success, to obtain playgrounds for the children near at home. It has had a busy summer in seeking to bring health and happiness to as many persons as possible. The roof is now on that part of the new Tabernacle to be used by the church, and it is hoped that it will be possible to enter it by the end of the year. Money is still wanting for the completion of the Grand Avenue front, but that undoubtedly will soon be obtained. Professor Taylor is as enthusiastic as ever and feels that his past experi-

ence warrants confidence for the future. In the growth of what he calls the "social conscience of Chicago" he takes great satisfaction.

Ministers' Prayer Union

Through Dr. Beaton an address is being circulated delivered by Rev. J. B. Paton, D. D., of Nottingham, Eng., before the committee of the Free Church of Scotland on the importance of the effort to secure united prayer on the part of the ministers throughout the English-speaking world. The persuasives to this effort are the fact that we are facing the tremendous responsibilities of a new century, that Christianity is contending with numerous and mighty enemies, and that the ministerial office is one whose significance and importance need to be more profoundly recognized. The fact that more than 650 ministers of the Free Church of Scotland have joined this prayer union and that it has many adherents in England has led men like Dr. Paton to desire its extension in America and the British colonies. The friends of the movement attribute the awakened interest in missions at the beginning of the present century to the united prayers of similar circles formed one hundred years ago, and are confident that victories as great as those which have accompanied efforts to evangelize the world will follow united prayer now.

A Big Methodist Rally

For the next ten days Christian people in Chicago will be deeply interested in the proceedings of the Rock River Conference, now holding its sessions in the Garfield Park Church. The presence of Bishop Thoburn of India made it certain that a missionary and evangelistic character would be given it from the first. He, as is well known, is the father of the movement to secure \$20,000,000 for the new century fund, and the conversion of at least 2,000,000 before the end of 1901. Already \$8,000,000 of the fund have been pledged. The bishop's addresses on the Orient are interesting and profitable. He is in favor of the expansion policy of the government and declares that no other is possible or Christian. His address was somewhat political. His support of President McKinley in his foreign policy called forth the heartiest applause. The attempt to keep America from a share in directing the movements of the world he characterized as "a semi-Chinese policy," which would result in the arrested development manifest in China. "No one part of the earth should be shut up for any race." The conference arranges for pastoral changes within its limits. It is thought that several men who have served their churches five years will under the ruling of the General Conference be permitted to continue in their present pastorates.

At the University

The University of Chicago has offered free tuition to ten Porto Rican boys in the preparatory school Morgan Park. It cannot provide for their living expenses, nor can it receive them into the university with their present acquirements. Next spring the university will open a school for the training of consuls and other persons who desire to enter into our foreign public service. It will provide for the training of young men who wish to enter commercial life, or to fit themselves for any kind of profitable service abroad. The university, like Yale, is annoyed over the employment of its seal as a trademark by a Philadelphia distillery. As it sees no way to prevent its use it may be under the necessity of providing another seal for itself. But may not some other enterprising firm employ the new seal as its trademark? FRANKLIN.

The offender never pardons.—*Italian Proverb.*

The Home

The Child in the Midst

Unconscious of the multitudes that press
He runs responsive to the loving call;
From dimpled arms his cherished playthings
fall,
As with obedience that is questionless,
He hastes to reach those hands outspread to
bless,
To gaze upon that face majestic
Yet meek and sorrow-marred, wherein lies
all
A father's love, a mother's tenderness.
With childlike, swift obedience may we,
Who hold earth's treasures all too closely
still,
Let go our great possessions as Thou
bidd'st,
Along the pathway of humility
Press on with eager feet to know Thy will,
Bearing in mind the child set in the midst.
—The Sunday Magazine.

What Saved the Silver

BY BERTHA GERNEAUX WOODS

It was a sunshiny morning on the prairie, with a multitude of flowers to set off the rich brown tones of the buffalo grass. The summer blooms had lived their season through and faded out to make way for autumn's flame-colored favorites. There was ruddy gold, gold, everywhere one looked. Even the small sunflowers nodding on their sturdy stalks looked so cheery that one would have been heartless indeed to call them "common."

It was on the outskirts of a little prairie town. Under the cottonwood tree Margaret was dividing her attention between keeping house and making mudpies, for mamma had been called to a sick friend down in the village. She was so absorbed in putting an artistic fluted edge on a "chocolate pie" that she never noticed the approach of a shabbily dressed man till a strange voice made her look up with a start.

"How de do," it said, "is your pa to home?"

Margaret look at him earnestly. "No," she said, "he hasn't come home yet."

"Then your ma—is she to home?"

"No," said Margaret, "there isn't any one here but me." It never occurred to her to be afraid of him, he looked at her so pleasantly. A smile broke over his face.

"Well," he said, "I reckon you'll do. But see here, little un," scrutinizing her closely, "would you mind tellin' me your name?"

"Margaret Howard."

"I *knew* you was a Howard," slapping his knee ecstatically, "you're the image of him. To think"—in a musing undertone—"that I should be talkin' with Howard's little gal!"

"Why, do you know my papa?" Margaret looked up in surprise.

"Know him? I should say. But just tell me his first name, so's to be sure there ain't no mistake."

"Thomas," with intense interest; "where did you know him?"

He did not seem to hear the question. "Well, well, who'd ha' thought it? After all these years—Tom Howard's little gal. Why, little un, him an' me usedter go to school together."

"Did you?" It was not incredulity in

her voice, only mild wonder, for somehow he did not seem to impress her as a man who had had an intimate acquaintance with the inside of schoolhouses.

"I've been unfort'nit," the man interrupted her musing, "most unfort'nit; you mightn't think it, little un, but I'm hungry this minute. Tom Howard—your pa, I should say—usedter tell me, 'You'll make your mark, George, no trouble about you,' an' I usedter think so myself, but"—and here he heaved a deep sigh, "things hasn't panned out no way as I expected."

Margaret was all alive with sympathy, but a difficulty arose. Mamma had often charged her on no account to let a stranger into the house in her absence, but wouldn't he be an exception—an old friend of her papa's?

"Would you mind eating out on the porch?" she asked, timidly. "It's"—with an anxious desire to spare his "feelings," "It's cooler than in the house."

"No objection in the world," said the man genially; "it's right cozy there, for a fact. What a pleasant sitiuation," he murmured, appreciatively surveying the landscape; "neighbors not near enough to be troublesome, and yet not so awful fur away."

"Yes," said Margaret, "but some people think it's kind of lonesome."

"It's a very pleasant sitiuation," he repeated, "but, little un, suppose you get me somethin' to eat as quick as you can convenient. I must get off right soon."

"Can't you stay till papa comes?"

"No-o," reflectively, "an' I hate ter miss seein' him too. But just you tell him George Simpson called."

"Yes," said Margaret, "Mr. George Simpson, I'll remember, but he would like to see you."

"I know it," said the man, regretfully, "I can jest see him a-slappin' his knee kinder disappointed, you know, when he finds how he's missed me. But it can't be helped. I must ketch my train."

"Then," said Margaret, "if you'll just sit down I'll get you some lunch right away."

They were on the side porch by this time, and when Margaret vanished into the kitchen this peculiar man walked up to the window and peered through the shutters. A farmer would have said he was trying to "get the lay of the land."

Some rude, homemade shelves seemed to interest him particularly. "Quite a little layout of silver," he said. "Must have seen better days." Then he tried the window and the door—so softly that even if Margaret had not been rattling the knives and forks in the kitchen she would never have heard him. They were securely fastened, and he was back in his seat, with his arms folded, when Margaret appeared with a tray.

"I'm so sorry," she said, apologetically, "but I couldn't find much. There are some cold beans," and she looked up appealingly.

"Jest the thing," said the man, cordially. "I'm pa'tial to cold beans."

"Then," said Margaret, taking heart, "there's some cold tea and some pickles and a piece of apple pie."

She sat on the lowest step, while he on the highest looked down at the upturned face, one pink cheek supported by her hand.

Now and then a smile crossed his face. "I'd like to tell you some o' the high jinks me an' your pa usedter have together," he murmured, with his mouth full of the cold beans, "but there's that train to be ketched, an' much talkin' won't do."

"Yes," Margaret acquiesced, "I would like to hear about them, but of course you mustn't miss your train."

"Wisht I had time," he said, thoughtfully. "I'll tell you what—s'posin' you gets me some salt, and mebbe by the time you're back I'll have thought of a little short story 'twouldn't take long to tell." When Margaret had disappeared his face did not assume the meditative expression that would seem fitting to a man whose memory was searching the dim recesses of the past. Instead, he thrust one of the silver spoons—Margaret had provided him with two—into a ragged pocket. He could easily have made off with both and the silver fork, too, before Margaret came back with the saltcellar, and why he waited so quietly on the porch it would be difficult to say.

There was a pleasant little sparkle in her eyes when she returned with the salt. She carried a saucer of quivering red jelly.

"I just happened to think," she said. "I like it so much I thought you would, Mr. Simpson. It's some jelly—some plum jelly—mamma made."

For some reason the man's eyes softened. Was it from some far-off association with some other mother's plum jelly, or did they only seem to change their expression?

Margaret was the first to speak. "Did you think up a little story?"

"Yes, there ain't much to it, but bein' as it's about your pa p'raps you'd like to hear it."

"O yes!"

"Well, it was one day me and your pa was goin' to school?"

"Which school, the grammar school or the academy?"

"The—the 'cademy, but, little un, you mustn't interrupt or I can't ketch my train. We was on our way to the 'cademy, when along come a big boy, twict as big as your pa, and hits him a clip on the ear."

Margaret's eyes grew large. "What did he do that for?"

"Them was your pa's very words. 'What did you do that fer?' says he, and the big boy said, 'To pay you fer gettin' ahead of me in the spellin' class. That's what it's fer.' Your pa was always a tiptop speller," he added parenthetically.

"He was jest a-goin' to hit him another clip, when I steps in, an' I give him the biggest thrashin' you ever see, till your pa—your pa finally made me stop. Then we went on to the school, and the teacher, he says, 'You've been a-fightin', have you?' says he to me. You see my coat was all tore, an' I reckon we both showed we'd been havin' a scrap. Then your pa steps up an' tells the whole truth, an' the teacher believed him right off. Tom was always a honest boy, and folks had to believe him. I reckon that's all there is to that story," he said, playing absently with his spoon, and then he dipped it into the plum jelly, which he had not tasted yet. The odd look came into his face again and for a moment he seemed to forget the little girl sitting on the lowest

step. "It's jest like it," he said, "jest like it."

The stranger rose suddenly, with the remark that that train must be "ketched now or never," and accompanied her to the back door, for "the dishes was too heavy for her." He paused a moment on the steps, as Margaret reached out for the tray.

"I'm a-wonderin' if I better not let the old train go, after all," he said; "reckon I won't never have so good a chance again." Then, in a louder tone, "I'm wonderin' if I better not go in an' make myself to home an'—"

"And wait till papa comes," Margaret finished for him, looking at him sweetly and confidently, for her scruples had vanished with that story of his championship of her papa, and she felt sure now that mamma would have her invite him into the house.

He returned her gaze with one of those queer, lingering smiles that her mention of the plum jelly had before called forth. "No," he said, "I'm a-goin' on." He seemed astonished at his own decision and took another look at the pink face to see if that would account for it. "Reckon I would if 'twasn't for the plum jell," he said—perfectly enigmatical words, but there was no time for her to try to solve them.

"I'm going a little way with you," she announced; "not far from the house, you know, mamma wouldn't like me to, but just a little way." Margaret's mamma, sitting by the bedside of her sick friend, would have been frightened out of her five senses if she could have had a sudden vision of her small daughter trudging along with that shabby stranger, but any keen observer with eyes not blinded by terror would have seen something in the queer man's face that boded no ill to the little creature by his side.

It was only a very little way that Margaret could go with him, and then they stopped on the brown prairie. "Mr. Simpson" began fumbling in his pocket. "There," he said, "if I ain't the absent-minded feller! Here I goes to feel for my handkerchief, and I runs again somethin' hard. See here, little un—one of them spoons you give me—must have shoved it in there when I was thinkin' of old times with your pa."

"How funny," Margaret said, dimpling with amusement as she took it; "you're like my uncle; he pushes his glasses back on his forehead sometimes and then forgets all about them and asks me to hunt for them."

"Yes," said Mr. Simpson, "I reckon I'm like your uncle. But now I've got to skip. Good-by, little un; it's the queerest day's work I ever done—but I reckon I've done worse."

She looked at him uncomprehendingly and extended her mite of a hand, which was quite swallowed up in his great palm. "Sech a little gal," he said, softly, "an' sech a good chance. I reckon I'll never hev another like it."

He looked after her as she retraced her steps back to the house, the sunflowers catching at her little gingham dress as she passed.

"Sech a little innocent!" he murmured, "Mr. George Simpson!" and then he slapped his knee facetiously and disappeared over the prairie.

Morning Vexations

BY LUCY WARD BEACH

A devoted little mother said to me recently, "The hardest part of the day for me is that before school time." I wonder in how many mothers' hearts the words find a responsive echo?

To begin with, there is the everyday process of getting children dressed. Shoes and stockings to be worked on plump little feet, buttons mated with buttonholes, tangles smoothed out of hair, cold water judiciously applied, starched blouses or dresses deftly arranged upon squirming little figures—these call not only for skillful fingers, but calmness of spirit. The easily ruffled tempers of some children, whose fretful hour is not the sleepy one at bedtime but the one before breakfast, do not sweeten the process.

The situation is scarcely improved when little fingers begin to do the work for themselves or for each other. There may be less fretfulness then, but there is more play. To the normal child dressing is an interruption to the real business of life, and in the tumbled bedclothes, disorganized pillows and their own untrammelled state of semi-undress there are vast possibilities of delight. A glorious unconcern for the flight of time remains even in the last hurrying minutes after the breakfast bell has sounded, and as the mother takes her seat at the table her feeling is easily that of exasperation.

A child's table manners are not apt to be soothing. I have seen a Chinese baby of two handle chop-sticks with a dexterity which I envied, but for an American child to manage knife, fork and spoon seems a different matter. Bad positions about the table, distaste for some article of food, chatter and nonsense and high flow of spirits, interrupting the more sedate conversation of their elders, never seem more annoying. Then there is the liability to accidents. "Like the notorious 'Goups,'" sighs the mother:

They spill their broth on the table cloth,
O, they lead untidy lives.

Happy the households—are there many in these days—where quiet settles for a few minutes over the little group as they kneel for family prayers, a truly grateful calm in the squally period.

"Home work" makes the climax to the morning. The word is a direful one in the family. To the older children it represents the chief burden of their lives, to the young a standing grievance, to the mother constant interruption. She is perplexed to know what is the best time for this home study. If she decides on the morning hour it is not because that is ideally good, but only better than the short period of sunshine after school or the tired time after tea. But she knows full well that too often number work of curious reckoning, spelling which conforms to no rules and penmanship for which she blushes will be the product of the toilsome effort.

At last the school bell gives warning, and drooping spirits revive. With good-bys and kisses and shouts the little band troups out to join the daily pilgrimage to the common Mecca, and within the home the reign of peace begins.

How do we mothers meet these mornings, often experienced, if not always so

turbulent? Two principles, I believe, ought to guide us. There is a Chinese saying which runs somewhat in this wise: "Patience, patience, patience! Of all virtues patience is the most indispensable." This is the first and greatest need, to be prayed for with every evening petition and in our first waking moments.

The other is better generalship. This chaotic period can doubtless be brought to a greater degree under "the reign of law." One never sees such a commotion over getting dressed among children on a farm where there are duties, in doors and out, regularly required of them. Before real work a matter like that sinks into insignificance. Many of our problems arise because the sturdier qualities are not being called out in our children. But just as sterner duties develop obedience and dispatch, so it is quite possible for a firm demand, not irritable but inflexible, on the part of the parent to bring about similar results. "Mamma expects you to be ready for breakfast"; "Mamma expects you to learn your lessons without fretting"—such requirements will bring many a little loiterer to time. If thus the home machinery can be made to run more smoothly, is it not a better way than heroically to endure the friction?

Waymarks

Bird Lore publishes what it calls a "whitelist" of milliners who are willing to make a specialty of hats trimmed without wild birds' feathers.

The new dean of the Woman's College, Northwestern University, is Mrs. Martha Foote Crow, Ph. D. She is well known as a Shakespearean scholar.

The illustrations of Prof. Charles S. Sargent's new book on the silva of North America are being made by his wife, who has already done good work in painting flowers and trees.

Women will be admitted to the University of Rochester this fall for the first time. The \$50,000 necessary to make this possible has been raised by the women of that city, most prominent among whom was Susan B. Anthony.

Among Catholic women the demand for a college rather than a convent education has resulted in Trinity College at Washington, which opens this month. This is the first Catholic women's college in the world, and it aims to rank in scholarship with the other American women's colleges.

An industry which was once well known in monasteries is now being revived by women. Mrs. W. Irving Way of Chicago has placed on the market some exquisite hand-illuminated books, and they have proved a success financially as well as artistically. Americans are more and more learning to appreciate hand work.

There is a growing superstition in Paris against wearing aigrettes, which Mr. Ernest Seton-Thompson expresses in this rhyme:

The Dames of France no longer wear
The plumes they used to prize;
They find that aigrettes in the hair
Bring crows'-feet in the eyes.

Since Count Waldersee has been chosen to command the German troops in China, public attention has been turned to his American wife. *Harper's Weekly* says she is probably the ablest and most influential American woman in Europe. Her history is interesting. She was the daughter of David Lea of New York, was first married to Count de Noer, returned to America for a year or more after his death, and finally became the wife of Count Waldersee.

Closet and Altar

The Spirit also helpeth our infirmity ; for we know not how to pray as we ought ; but the Spirit himself maketh intercession for us.

Prayers are not heard before God according to their length, their fluency, or even their coherence. Christ taught his disciples a short form of prayer and approved the brief words of the publican. He warned us against much speaking. He granted the prayer for pardon which he read in the eyes of the woman who was a sinner. If the time comes, therefore, when we are too weary or too ill to form our thoughts and words into connected order, let us commit ourselves to him who loves us with a perfect love in quiet confidence that he will read our thought and give us better gifts than we have strength to ask.

Instead of our ignorance putting a seal upon our lips and leaving our hearts to break, the Spirit gives our desires a language heard and understood of God. As we know not how to pray, the Spirit teaches us.—*Charles Hodge.*

Not to grudge, howbeit ye come from prayer without sense of joy ; down-casting, sense of guiltiness and hunger are often best for us.—*Samuel Rutherford.*

If any one here is troubled with doubts about prayer, those two simple words, "Our Father," if he can once really believe them in their full richness and depth, will make the doubts vanish in a moment and prayer seem the most natural and reasonable of all acts.—*Kingsley.*

To stretch my hand and touch Him,
Though He be far away ;
To raise my eyes and see Him
Through darkness as through day ;
To lift my voice and call Him—
This is to pray !

To feel a hand extended
By One who standeth near ;
To view the love that shineth
In eyes serene and clear ;
To know that He is calling—
This is to hear !

—*British Weekly.*

"We ask and receive not." It is not surprising. The promise is not to prayer, but to true prayer, fervent prayer, prayer with the whole heart in it ; with concentration of desire, warmth of affection, strength of purpose, absolute grasp of the promise and invincible perseverance.—*George Bowen.*

Spirit of the Living God who makest intercession for the flock of Christ, plead thou for me when I am weary and know not how to ask or what I need. Then speak for me and give me restful quiet in my soul. And when in blindness of my heart I ask amiss, take thou of the things of Christ and show them unto me that I may cease to cherish any wish more than the coming of his kingdom and the doing of his will. Make my petitions fruitful, guiding wish and thought. Make them joyful with assurance of thy love. Help me to be thankful in remembrance of thy mercy and to commit my way to thee in cheerful faith. In Jesus' name. Amen.

How to Clean a Book

One of the most practical chapters in Mr. Spofford's new volume, *A Book for All Readers*, is that on the restoration and reclamation of books. Here are some useful remedies for common accidents :

Ink-spots or mildew stains may be wholly removed, when freshly made, by applying a solution of oxalic or citric acid, and then washing the leaf with a wet sponge. It is more effectual to follow the bath of oxalic acid by applying a solution of one part hydrochloric acid to six parts of water, after which bathe in cold water, and dry slowly. Or an infusion of hypochlorite of potash in twice its volume of water may be used instead of the preceding.

If a leather-bound book has grease on its cover, it can be removed by scraping French chalk or magnesia over the place, and ironing with a warm (not hot) iron. A simpler method is to apply benzine to the grease spots, (which dissolves the fatty material) and then dry the spot quickly with a fine cloth. This operation may be repeated, if not effectual at the first trial. The same method of applying benzine to oily spots upon plates or engravings will remove the stains. . . .

Spots or stains of grease or oil are often found in books. They may be wholly removed by applying carbonate of magnesia on both sides of the leaf stained, backed by paper, and pressing with a hot iron, after which the sheets should be washed and left under pressure over night. Another method is to dilute spirits of salts with five times its bulk of water, then let the stained leaves lie in the liquid four minutes, after which they are to be washed. Still another method is to make a mixture of one pound of soap, half a pound of clay and two ounces of lime, dissolved in water to a proper consistency ; apply it to the spots ; fifteen minutes after, dip the leaf in a bath of warm water for half an hour, after which dry and press until smooth.

Stains left by mud on the leaves of a book (a not uncommon fate of volumes falling in a wet street) can be removed thus : spread over the spots a jelly composed of white soap and water, letting it remain about half an hour. Then dip the leaf in clear water, and remove the soap with a fine sponge dipped in warm water ; all the mud stains will disappear at the same time. To remove the last traces of the soap, dip a second time in clear water, place the leaf between two sheets of blotting paper, and dry slowly in a cool and shady place.

The same process of washing in soap and water will remove what are doubtless the most common of all the soilings that library books undergo, namely, the soil that comes from the dirty hands and fingers of readers.

The Tryst

Potato was deep in the dark underground,
Tomato, above in the light.
The little Tomato was ruddy and round,
The little Potato was white.

And redder and redder she rounded above,
And paler and paler he grew,
And neither suspected a mutual love
Till they met in a Brunswick stew.

—*John B. Tabb.*

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat ; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant must have a suitable diet.

Mellin's Food and milk is a suitable diet ; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it ; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
Lakota, Texas

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

Growing Children

When children are growing they require an excessive amount of food, not only to supply the waste due to their active habits, but to supply constructive material to their growing frames. Cereal foods are among those necessary to the best growth and wheat is the best of the cereals.

CREAM OF WHEAT

is the most nutritious of the wheat food preparation, as it is free from the indigestible husk, contains only a little starch, which is the poorest of foods, and retains all the really nutrient elements.

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HUSTLING YOUNG MAN can make \$60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars.
CLARK & CO., 4th and Locust Sts., Philadelphia, Pa.

The Conversation Corner

DEAR CORNERERS: Do you remember an account in the Corner, within a year or two, of a summer "play-school," with pictures of the play-scholars running a race, and doing sloyd work at their benches? I learned that this novel and excellent enterprise was continued this summer, and that among the additional exercises of the course was one for the boys to build a log-cabin. When I heard of that I asked one of our members in the town where the school is located to write us about it, and he has sent the following:

Dear Mr. Martin: I am going to tell you about my logging experience with about thirty other boys, and several men as leaders, in the woods in the farming part of the town, called the "West Parish." With our axes and saws, we started off one morning, most on foot but some on wheels, and our dinners in a carriage. After going about two miles we came to the wood, and divided into companies, one to cut the trees down, one to saw them to the right

straw and a flag-pole put upon it. On the pole the Stars and Stripes floated. On the last day of the Vacation School it was used as an ice cream and cake stand. Some of the children, especially the girls, have been having great fun in it, and two boys wished to buy it and take it down and put it up again at Foster's Pond. I have an idea that it would be nice to take it down to Foster's Pond and set it up there for the Play School. We could rent it also to parties going there for a day or two. A pier could be made out into the water, and a boat bought for the school to use.

Andover, Mass.

HAROLD S.

Before I got this letter I heard when the Exhibition Day of the Vacation School was to be, and I managed to be in that town on that day—and I was well paid for going. The rooms in "Stowe School" (of course that was named for Harriet Beecher Stowe, whose home was not far away, near "Rabbit's Rock Pond") were filled with the exhibits of the Play School. On different black-

boards were the divisions of work and the names of the children in each, e. g.,

Running	Wood Work
Field Work	Drawing
Printing	Swimming
Fancy Bike Race	Slow Race
Ten Pins	Rings
Bean Bags	

One blackboard was devoted to fish:

FISH CAUGHT

Sucker	Eel
Club Sucker	Brook Trout
Brook Pike	Sunfish
Shiner	Pickereel
	Black-nosed Minnow

Largest fish caught: Sucker, weight, 2½ lbs.; length, 19½ inches. Was

caught by Second Division.

Twenty-four kinds of butterflies were exhibited, divided into *Useful Butterflies* and *Harmful Butterflies*. One window stool was full of nests, and caterpillars and ants exhibited themselves under glass. When I visited the sloyd room, it was in charge of Edward H., spoken of above, whom I recognized as a Corner boy. The benches were fitted up with needful tools, and the boys were making all sorts of things, as coat-holders, towel-rollers, molding-boards, weaving-machines, kites, bows and arrows, etc. The girls had in other rooms their employment, as in nature-work, basket-work, mats, etc.

Then the scholars were called together and received prizes for their play-work, although this was not announced until the last week of the school. The prizes were useful, practical books, and almost every one—including our correspondents above—marched up to get one or more, and were loudly cheered. These were for doing well in printing, woodwork, gardening, butterfly work, swimming, 12-year old running, 11-year old running, archery, potato race, hoop race, bean bags, and other forms of work.

When I interviewed the superintendent—after the most approved editorial fashion—he told me how the school had a meeting and chose a "legislative board" to make rules, and this board selected a

"judicial board" to try any cases of wrong-doing. The children themselves suggested what things ought to be forbidden, as profane or vulgar language, smoking, meddling with others' property, etc. A few cases were brought before the court, seriously discussed and properly adjudicated.

I have given so much room to this play school because I think it a most admirable and useful method of combining instructive work and healthful play in vacation time, and wish that the plan might be introduced for the benefit and pleasure of children elsewhere. I wonder what disposition will be made of that beautiful log house; there must be reasons both for removing it to "Foster's Pond" and for letting it remain in the school-grounds. Perhaps the superintendent will let the children decide it by vote in "town meeting" next summer, after the advocates of each plan have made their speeches. If he does, some Andover boy must report the result to the Corner.

I am specially interested in Thaxter's account of the tree-felling in "West Parish," because that is the very place where I met those central New York boys on their vacation two years ago, when we had such a grand time. They came again this summer, and Thaxter E. was the very boy who piloted me over to meet them on "Sackett's Pond" for another good time, visiting "the Spanish Islands" in a fine boat loaned us by Mr. Smith—if that was not his name, it is always



length, and one to haul them to the top of the hill. We cut down only dead trees, all less than a foot in diameter, averaging about six or eight inches through. We worked with vim, and by dinner time we had a good many logs cut, and also had fine appetites. We had several recesses, during which two teams opposed each other at baseball.

While we had been cutting the logs, a company had been fishing not very far off and they returned at dinner time with a string of seventeen shiners. We appointed a head cook (Mr. Griggs, one of the teachers), and an assistant cook, who built the fires, cooked the fish and baked the potatoes. We ate our dinner and returned to finish the job. Three or four of us would catch hold of a log and carry it to the top of the hill and lay it down with the rest. When we got all the logs together, we decided that there were about sixty, but, as some have been brought over since, probably about eighty have been used.

One company under Mr. Moore, one of the teachers, and Edward H., worked most of the afternoon, starting the hut, but most played games the rest of the afternoon. We saw a team passing, and the man agreed to take the logs over to the school-grounds for us. Since then we have been working on the house, and the sides and roof are done, except the thatching. We put the house together by cutting a notch in each log and fitting them together. The house has a door and two windows, and we feel proud of it.

Andover, Mass.

THAXTER E.

Wishing to know whether the cabin was finished, I wrote Mr. Johnson, the superintendent of schools, and he sent a letter from another boy, and also several photographs; one was of the boys eating their shiner dinner in the West Parish woods and two are before you.

Dear Mr. Martin: The log house was commenced about the first of August in the rear of the Stowe School, by the boys of the Andover Vacation School. It was made as a log hut usually is. It was thatched with



proper to call anybody "Mr. Smith!"

Dear Mr. Martin: I will tell you about my summer vacation in Sheffield, Mass. It is up high with Mt. Everett in front. It is on a farm, with a cow named Buttercup, a calf named Betsey, and a horse named Prince, and some chickens. Also two cats, Fidget Midget, and Major Midget. There is a girl, Dorothy G., of my age [another "Dorothy G." ?], so we played together. The H.'s had a horse Charlie, a dog Ginty, a cat Malta, a pig, two cows and some hens. There was a little grove on a hill where we children used to go. Beside the grove was a cow pasture. In the cow pasture was a brook. One day Mr. G. and papa built a little house of rails they found there. They put a roof on it, twined branches around it, and made a pair of stairs down the bank to the brook. They called it "Railhurst at Brookside." We children played dolls there and had lots of fun. Every night I went with Mr. B. and fed and shut up the chickens, hunted the eggs, and watched him drive in and milk the cow. I was sorry to go away.

Bridgeport, Ct.

HELEN S.

I rode through Bridgeport a week ago, but did not see Helen—the train didn't stop!

Mr. Martin

The Strenuous Life*

III. The Divine Estimate of Its Value

BY REV. A. E. DUNNING

We cannot adequately appreciate the service of Christ to mankind in bringing individual men into immediate relations with God. In the Jewish kingdom Jehovah dealt with the nation, and every Jew was a member of it. Blessing was given and punishment inflicted on the nation, and he shared both. Separated from his nation he was separated from its God, who, he believed, regarded him first as a Jew and then as a man. But the kingdom of heaven, which Christ established on earth, began by the allegiance of one soul to him revealing God as the Father. It has ever since expanded by individuals coming thus into personal relations with God through Jesus Christ. The effect of this on character is great. It determines the Christian's estimate of himself. It influences his ambitions. It sets him to unselfish service of men. It pervades society as the underlying impulse to the strenuous life.

The commercial spirit values men and nations for what can be got out of them through trade. The Pharisaic spirit refuses to set a value on them and would simply leave them alone. The first says, If the Philippines and China are valuable to us, let us get what we can out of them, but if it does not pay to work for them let us cast them off. The second says, It is not our business to make them serve us or to serve them. Let them alone. We have enough to do to improve ourselves. Keep at home your traders and call off your missionaries. The Christian spirit says, Let us help them to make the most of themselves, for God estimates each one of them at a high value. That was not the Jewish idea. It has never been the prevailing idea of any non-Christian nation. How has it gained power among men? Jesus Christ taught it, and it has spread where his gospel is preached. In the three parables in the fifteenth chapter of Luke he illustrated the nature of the divine estimate of every one's possibilities of service in the kingdom of God. He pictures:

1. *The divine sense of loss.* The Syriac shepherd does not value his sheep according to the price their wool will bring. He has an affection for each one which can be understood by those who possess animals and love them. The boy whose favorite dog has disappeared does not think of what he might have sold him for. He thinks of the dog's companionship and grieves over his loss. The shepherd's sorrow over his strayed sheep because of his affection is increased by the feeling that he and his sheep maintain the family.

Women in Palestine often wear on their heads a circlet of coins. I have also seen a young bridegroom wearing such a circlet. I have been told by one who lived in Palestine that these coins represent what the wedding ring stands for with us. If that is true, the woman who missed one of these coins would feel that its loss imperiled her honor.

In these two parables Jesus taught that in each human life that fails to do

the Father's will there is a loss of ownership, of affection and honor in which all the heavenly host suffer. It is a loss which must be keenly felt by every member of Christ's kingdom.

2. *The divine sacrifice in seeking.* One who measures an object of search by its money value sets a limit to what he will do to recover it. But love and honor know no limit. The shepherd "goeth into the mountains" to find the lost sheep. He shrinks from neither hardship nor peril. The housewife leaves all other interests while, with lighted lamp in her windowless house, she searches for the lost coin, with unrestrained anxiety and devotion. Only Christ on the cross can measure the Father's estimate of the value of his lost child. Who can tell all the pathos of Christ's saying, "I lay down my life for the sheep?"

3. *The divine joy in finding.* The housewife's first thought when she found the coin was of her neighbors; for their knowledge of the evidence of her honor gave it value. The shepherd thought first of his sheep, for he loved it. Only those who measure love and honor by heavenly standards will understand these parables. Others will estimate the joy of the shepherd according to the wool and mutton he rescued, and the joy of the woman according to the weight of the silver she recovered. It is a common saying that the missionaries are in China for what they can get out of it, and that they have stirred up trouble which is costing our country far more than the lives of those who have been killed are worth. Many believe that the Philippines are unprofitable and that we should save money and lives by abandoning them. They are impatient of the plea of love in the one case or of honor in the other. The joy of restoring men to the life that God meant for them is realized only by those who have made sacrifices to do it. Christ has revealed it and "for the joy that was set before him endured the cross, despising the shame." That is the sentiment of the strenuous life, and while all who live it may not connect their motives with his they experience the same kind of joy as the "joy in heaven over one sinner that repenteth."

4. *The joy shared.* The simple picture of country life in these parables, where all in the community are unselfishly interested in the welfare of each, is nearest the ideal. Christ chose it to teach us the feeling of all the dwellers in heaven for one another. A wave of new gladness overspreads the heavenly host each time a lost soul is recovered and brought home. No events in history are so important as those in which Jesus Christ adds to the family in the realms of light penitent sinners whom he has redeemed.

We see in these parables the meaning of human life as viewed from heaven. Mistakes are made by those who have conceived the divine ideal. They are misjudged, and sometimes they misjudge others. These things belong to the loss and pain and struggle and trial which make victory the occasion of so much joy. But all these contentions and toils are

temporary. No selfish passion or pursuit can be so persistent as that which seeks first the kingdom of God and his righteousness, which is so intensely human because it is so divine, knowing that the kingdom is to be composed of souls loved by the Father and redeemed to righteousness by such sacrifice as that of Jesus Christ. Therefore, that highest pursuit, that noblest passion for souls will win. The Shepherd finds his sheep. The housewife finds her coin. Love and honor are mightier than laziness or greed. Those who live the strenuous life come to know one another. They have one motive, and it is the motive which brought Christ to men. The new century will witness sacrifice and joy in service yet unknown except in the one supreme life that is coming to be understood. Every saved soul has a possession in all the hosts of heaven. What is worthy in them is his; and Christ by his sacrifice has restored to him his inheritance. "All are yours, and ye are Christ's and Christ is God's."

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*The Sunday School Lesson for Oct. 21. Text, Luke 15: 1-10. International Lesson, The Lost Sheep and Lost Coin.

The Literature of the Day

Thefts from Libraries

Public libraries are most often sufferers by theft, but all libraries, to whose collections there is more or less free access, need to be always on their guard. Sometimes they, or their assistants, are mistaken. We have known of one instance within a few weeks of a demand for the return of a certain volume which repeated applications had failed to obtain from the library. Evidently it had been misplaced or lost, and the library officials, associating the book with the name of the unsatisfied applicant, assumed that it had been given out.

But such errors are rare in a well-regulated library. Ordinarily the location of a volume is speedy and accurate. They are misplaced on the shelves now and then, especially when the public is allowed access to the book stack, and it is one of the perplexing problems of library management to decide whether, and how far, to allow freedom of such access. Certainly there are two well-defined sides to the matter.

As for thefts, they are not uncommon, it is sad to be informed, and, what is sadder, the guilty parties are quite likely to be those who naturally would be supposed to be above such a crime. Now and then a book is stolen because the thief actually is in destitution, and hopes to pawn or sell it for enough to supply his immediate needs. Such cases are dealt with leniently when detected. But more often these thefts are committed by persons of respectable social standing and possessing some literary knowledge or taste.

They are apt to carry off valuable volumes, more or less difficult to be obtained in the regular market, perhaps containing rare or specially fine engravings or dealing with themes in which the thieves are particularly interested. Students or professional men, sometimes abundantly able to afford the cost of the books which they take, often have been found guilty of this sort of theft. Not infrequently, in view of the social scandal which exposure would cause, they are let off if they return their plunder and pay a suitable fine.

Some men seem to be actual kleptomaniacs where books are concerned. More probably yield to sudden temptation, a suitable opportunity occurring. Some declare that they never intended to keep what they carried off but only to consult at leisure and return them. But, when every allowance has been made, the number of deliberate thefts is large. And that of thefts of portions of volumes, involving mutilation and spoiling of books, is more frequent and more difficult to detect.

Undoubtedly considerable liberty should be given to library authorities in dealing with such a matter. But, as the general rule, it is sounder policy to follow it up, even to the extent of punishment and publicity. Leniency, however creditable to the feelings, seldom accomplishes the desired result. But it does sometimes, and the experienced librarian probably is the best judge. So long as the temptation to steal books exists, peo-

ple will yield to it once in a while. But, in spite of this difficulty, it is a wise policy on the whole to allow the public considerable freedom among the books.

The Holy Spirit

Two books on this ever fresh theme come simultaneously before us. The larger, a translation from the Dutch of Abraham Kuyper's *Work of the Holy Spirit*,* is a systematic treatise, theological in form, but simple in substance and intensely practical in scope. Its theology is of the special type which we are wont to call old school Calvinism, but by far the greatest part of the volume is profitable for edification to all Christians. The final chapter on Prayer is especially interesting.

The other book is *The Supreme Leader*,† by Prof. F. B. Denio of Bangor. One may well begin the reading of it with the bibliography given in the appendix. The author, who has pursued his theme for more than twenty years, gives an extensive list of references to books and periodicals, but modestly omits mention of his own article in the *Journal of Biblical Literature* for 1896; this article, however, is included in the work before us.

The Biblical investigation, which forms the first part of the book, sustains a threefold conception of the divine Being, namely, the cosmic Spirit, the redemptive Spirit, the personal Spirit. The development of the world from chaos is the work of the cosmic Spirit; the charisms, or divine gifts, of both Testaments are the fruit of the redemptive Spirit; while the personal Spirit creates other spirits and enters into communion with them without any pantheistic confusion with their natures. The references to the Spirit in the Old Testament Apocrypha are indicated, but might well have received fuller treatment.

The second part of the book traces the doctrine as it appears in the history of the Christian Church, from the unreflective reception of the Biblical facts which characterizes the first three centuries through the controversies between the Eastern and Western churches—here surely the treatment is too summary—to the clear and strong statements of the Reformers and the Puritans, as contrasted with perversions by the mystics, the rationalists and the Romanists. Calvin is rightly credited with the main stream of development among the early Reformers, Goodwin and Owen dividing the honor among the Puritans. The Methodist revival in the eighteenth century laid emphasis upon the personal witness of the Spirit to the sonship of the believer.

Our author takes great interest in this phase of his subject and gives due credit to Wesley, though he shows that the same doctrine had been taught in the Westminster Confession. He connects the practical Christianity and the missionary activity of the nineteenth century with a deeper and more prevalent consciousness of the presence and power of

the Holy Spirit. Mentioning with disapproval Baxter's denial of the internal witness of the Spirit, he overlooks the fact that the creeds in present use among some Congregational churches give expression to this view of Baxter's.

After this exegetical and historical portion, a full half of the book is devoted to the doctrinal and practical side of the subject. A suggestive chapter is entitled, *The Holy Spirit as God Immanent*. To those whose thought is governed by evangelistic forms the statement will be fresh, if not startling, that the common operations of the Holy Spirit are the common laws of nature, and that his common operations in man are the psychological laws of the mind. Nevertheless, the chief stress of the book is laid upon the Holy Spirit's agency in carrying on the priestly, prophetic and kingly work of our Lord. The final study, *The Holy Spirit and Christian Life and Service*, should become a spur to righteousness and holiness in the hearts of all who read it.

The Master Christian*

What theme is so popular for a novel as a Christian at war with the church which bears the name of Christ? Robert Elsmere, John Ward, Preacher, The Christian, are the most successful of the many romances that picture heroes who have shaken themselves free from creeds, have brought on themselves the curses of ecclesiastics and have gone forth to minister to men as professed followers of Christ ought to and pretend to while they are enmeshed in hypocrisy, if not even slaves of vice. Marie Corelli, in *The Master Christian*, has outdone all other writers in this line, as she has outdone in feverish romanticism all her other books.

Aubrey Leigh, the Socialist, the true lover of men, never goes to church, "Simply because I never find any touch of the true spirit of Christ there." The author declares that more than one-half of the preachers of the gospel at the present day are full of hypocrisy and iniquity. The fervor of her Italian blood and her training in a French convent seem to have combined to inspire her to heap denunciations on the Roman Catholic Church. The intensity of her contempt is overdone. She introduces too many priests with bastard children, and has too many scenes in which prelates scheme to ruin the reputation of innocent men and women. In creating licentious characters like the Marquis de Fontenelle and Miraudin—who kill one another and in dying discover that they are natural brothers—she has greater skill than in describing the good Cardinal Bonpré or the boy Manuel, who is Christ come again in disguise. Some of the most dramatic scenes, as in Manuel's long lecture to the pope, are marred by the element of the grotesque.

Nor is the Catholic Church alone the object of merciless exposure for its hypocrisy. The Socialist hero writes a book exposing the English clergy, and "the great Gargantuan mouth of Lon-

* Funk & Wagnalls Co. \$3.00.

† Pilgrim Press. \$1.25.

* Dodd, Mead & Co. \$1.50.

don" roars his name in frantic eulogies. He finds a curate of irritable and hasty temper gabbling over the funeral service, and he takes a prayer-book out of his pocket and finishes the reading with exquisite gravity and pathos. Apparently those denominations of the Christian Church which escape caricature are simply overlooked.

The author feelingly displays her scorn of the critics of her works, and of the male sex in general. Her heroine sighs, "Ah, but the world will never own woman's work to be great even if it be so, because men give the verdict, and man's praise is for himself and his own achievements always." She must have had peculiar satisfaction in working up the scene where Florian stabs his betrothed in the back when he discovers that her painting shows her to be a greater genius than he. It is hard to escape the impression that the author's personal grievances have crowded themselves into her story.

The mission of the book appears to be to exhort the church, as Manuel exhorts the pope, to "Go out and welcome Progress! take Science by the hand! encourage Intellect!" The essays and preachments in it are often tedious. The caricatures of priests and prelates and the church are irritating. Yet the book has unmistakable elements of power. Its descriptions are often poetic and brilliant. It has enough of truth to make its sarcasm sometimes scorching. It has scenes in it that the reader will find it hard to forget. It will undoubtedly be one of the noted novels of the year. If ministers will only preach about it and Roman Catholics denounce it through the newspapers, it may be one of the best selling books of the season, and do considerable harm as well as some good.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

Making a Life. By Cortland Myers. pp. 326. Baker & Taylor Co. \$1.25.

We know a minister who gathers many clippings from newspapers and magazines, arranges them in envelopes bearing selected texts and topics, and then makes his sermons with these quotations and illustrations. This volume of sermons seems to be made in that way; ingenious, with direct and simple style, and elements of popular appeal. But this is not the highest kind of preaching.

Texts for Sermons. Compiled and arranged by H. M. Barron. pp. 237. J. B. Lippincott Co. Selected texts arranged under topics for preaching by a clergyman of the Church of England. Some of these topics would be suitable only in that church. Some of the texts do not readily suggest the topics. But many ministers will find texts to choose from conveniently assorted under the themes they propose to treat.

Bible School Pedagogy. By A. H. McKinney. Ph. D. pp. 78. Eaton & Mains. 40 cents. A study of human nature in a series of lessons for Sunday school teachers. Takes up the different periods of life from early childhood to maturity, considers what hinders, promotes and guides mental and spiritual developments. A book of outlines not to be read but studied—the results of experimental teaching. A little book of much value along lines beginning to be explored, with an excellent bibliography.

Revivals and Missions. By J. W. Chapman. pp. 220. Lenthion & Co. New York. A fruit of the writer's experience and observation as a pastor and evangelist. It is direct, practical and deals with many different aspects of its themes.

The Cathedral Psalter. Edited by Rev. J. Troutbeck, D. D. pp. 184. Novello, Ewer & Co. 75 cents.

Contains the Canticles, Proper Psalms and the Twenty Selections of Psalms arranged in paragraphs and printed for chanting. Also there are brief notes on the Psalter. It is prepared specially for the use of Episcopalian churches, but many of our own choir leaders will find it not only available but valuable.

Public Worship. By T. H. Pattison. pp. 271. American Baptist Pub. Society. Philadelphia. \$1.25.

A useful, practical book of suggestions, offering from the point of view of a Baptist little which is new but much which is good.

First Congregational Church, Preston, Ct. Bicentennial Celebration. pp. 199. \$2.00.

A careful and pleasant record, including the historical address and other papers. Well printed and substantially bound. Not illustrated but well edited.

FICTION

Treasure Island. By R. L. Stevenson. pp. 388. Charles Scribner's Sons. \$1.25.

A new and handsome edition of this famous book by a famous writer.

A Prisoner in Buff. By E. T. Tomlinson. pp. 207. American Baptist Pub. Society. \$1.25.

A lively, wholesome, stimulating Revolutionary story. It is meant to promote the growth of sterling character and true patriotism, and it will be popular. It is illustrated.

Red Jacket, the Last of the Senecas. By Col. H. R. Gordon. pp. 347. E. P. Dutton & Co. \$1.50. Vivacious and somewhat sensational. The boys will like it.

BIOGRAPHICAL

Oliver Cromwell. By Theodore Roosevelt. pp. 260. Charles Scribner's Sons. \$2.00.

Perugino. By George C. Williamson, Litt. D. pp. 160. Macmillan Co. \$1.75.

A thorough, scholarly study of the artist's life and works. Much information is packed in small compass. Well supplied with tables, lists, etc.

Literary Hearststones: John Knox. pp. 270; **Hannah More.** pp. 238. By Marion Harland. G. P. Putnam's Sons. \$3.00.

Two carefully studied, appreciatively written books. The author has the sense of fitness and the literary experience qualifying her to do such work in masterly fashion. The volumes are handsome, scholarly and highly enjoyable. They are issued together in a box and are among the pioneers of the year in the holiday gift line.

EDUCATION

A History of American Literature. By W. C. Bronson. pp. 374. D. C. Heath & Co.

Intended and well adapted for classroom use. But not the less helpful to many general readers. Crisp and concise, it also is sufficiently comprehensive, and its criticisms are valuable.

English Literature. By Stopford A. Brooke. pp. 358. Macmillan Co.

The familiar and popular volume of 1876 and 1896, with four additional chapters from the pen of Mr. G. R. Carpenter of Columbia University, and covering the period from 1832 down.

A History of England. By J. N. Larned. pp. 673. Houghton, Mifflin & Co. \$1.25.

A mere outline, but well conceived and executed. Clear, terse, comprehensive and candid. Supplied with valuable topical analyses, references, research questions, bibliographical notes, etc., in furnishing which Prin. H. T. Lewis has rendered important service.

A Beginner's Book in Latin. By Hiram Tuell and Harold N. Fowler, Ph. D. pp. 288. B. H. Sanborn & Co. \$1.00.

Well planned and carried out in all respects. It differs sufficiently from the same author's First Book in Latin to justify itself, but is equally serviceable.

MISCELLANEOUS

Foundations of Knowledge. By A. T. Ormond. pp. 528. Macmillan Co. \$3.00.

The Situation in China. By Robert E. Speer. Paper. pp. 61. F. H. Revell Co.

Hypnotism in Mental and Moral Culture. By J. D. Quackenbos, M.D. pp. 291. Harper & Bros. \$1.25.

Written by a Christian physician; describes the processes of communicating hypnotic suggestion, especially for treatment of moral obliquity; accounts in a measure for the success of Christian Science and faith cures.

The author limits his discussion to his own experiments and studies. Incidentally the emphasis he lays on the responsibility of hypnotists and the importance that they shall be morally upright and intelligent suggests the grave perils associated with the use of this power. The book is mostly free from technical terms, is written in clear and popular style and will be widely read.

Counsel upon the Reading of Books. pp. 306. Houghton, Mifflin & Co. Boston. \$1.50.

Dr. Henry van Dyke has introduced what H. M. Stephens, Miss Repplier, President Hadley, Dr. Mabie and others have to say, and the volume is rich in value, especially for the young. Its papers are based upon lectures before the American Society for the Extension of University Teaching.

Squirrels and Other Fur Bearers. By John Burroughs. pp. 149. Houghton, Mifflin & Co. Boston. \$1.00.

Entertaining and somewhat instructive. A good book for the boys and girls. Exhibits the author's special acquaintance with nature and animal life.

Wilderness Ways. By W. J. Long. pp. 154. Ginn & Co. Boston.

Brings out the ways of several kinds of wild animals vividly. Sensibly urges discrimination in respect to animals instead of wholesale sympathy. Shows that some fully merit destruction.

A Series of Meditations. By E. C. Goffield. pp. 107. The Order of the White Rose.

The average man will not be able to grasp fully the meaning of all these meditations, probably will not try to. But he may possibly rise to greater heights of inspiration when, as the author says, "the denizens of earth shall have ability to live upon essences, and not forms, alchemized from atmospheres."

Later Love Letters of a Musician. By Myrtle Reed. pp. 165. G. P. Putnam's Sons. \$1.75.

Like the volume of which this is a supplement, it is fit for a lover's gift. Its themes are such as September at Her Loom, Indian Summer and The Weaving of the Year. Dainty thoughts daintily expressed and printed.

Riverside Aldine Classics. 5 vols. Longfellow's *Evangeline*, Whittier's *Snowbound*, etc., Holmes's *One Hoss Shay*, etc., Lowell's *Sir Launfal*, etc., and Hawthorne's *Tales*. Houghton, Mifflin & Co. 50 cents each.

Some of the choicest prose and poetry in American literature in small volumes tastefully bound, with flexible paper and clear type. Suitable for the library table, appropriate as gift books, a triumph of the art of the bookmaker.

An Indian Giver. pp. 99.

The Smoking Car. pp. 90. By W. D. Howells. Houghton, Mifflin & Co. Boston. 50 cents each.

Two more bright comedies in Mr. Howells's best style.

Notes

The dramatizing of popular novels appears to have been overdone.

Anthony Hope Hawkins is standing as a Liberal candidate for Parliament.

A novel written by Edward Bellamy in his younger days is soon to be issued.

A complete two-shilling edition of Emerson's prose is on the London market.

The retirement of Justin McCarthy from Parliament doubtless means that his literary output will increase.

The American Bible Society announces that its well-known building in New York is for sale. It prefers to remove instead of rebuilding and modernizing the structure.

The recent death of Mr. S. R. Koehler, curator of prints in the Museum of Fine Arts in this city, and editor of the *American Art Review* during its existence, deprives the art world of one of its most accomplished authorities and critics.

The Edward Longstreth Medal of Merit has been awarded by the Franklin Institute to Messrs. A. J. Holman & Co. for their Linear Parallel Sabbath School Teachers' Bible, the arrangement of which is of superior convenience and legibility.

Recent News From the Missionaries in China

Letters of the most fascinating and informing sort relative to the experiences of the foreigners in Peking during its era of Chinese enmity against the diplomats, missionaries and traders are beginning to arrive.

Roll of Martyrs

The American Bible Society's agent in Shanghai, Rev. John R. Hykes, has sent a list of the dead and missing missionaries in China who have been massacred or driven from their stations to unknown hiding places. His data only brings the list up to Sept. 5, and many that he reports missing we now know to have escaped or to have been killed. He at that time put the number of missing at 178 and the number of killed at forty-three. Since that time we have learned of the massacre of the ten American Board workers in Shansi, of the thirty-three missionaries of the China Inland Mission in the provinces of Shansi, Chili and Chekiang, and this week the news comes of the massacre of other missionaries in Shansi, supposed to be those who have fled to the mountains or were left in the out-of-way stations. Shanghai reports on Oct. 3 put the total number of Protestant missionaries killed at 162. Circumstantial accounts of how the martyrs have been treated by the Chinese are coming in now, and they make the flesh creep and the blood curdle.

One of the first Christian missionaries to die in Peking at the hands of the Boxers was Rev. Francis Huberty James, a Universalist, formerly of the China Inland Mission, then of the English Baptist Mission, and then of the Unitarian fold. In October, 1898, he began work in Peking as professor of English in the Imperial University, of which he became secretary and head of the translating department. He was a scholar of unusual attainments and died a theist.

Dr. Martin's Account

Rev. Dr. W. A. P. Martin, president of the Imperial University in Peking and a man of International reputation, writing to his sons in New York city, says:

"My telegram precedes this. On the 14th we were relieved by the arrival of 20,000 troops of six or seven nations. For eight weeks we had been besieged in the British legation and fired on every day and night for two of the eight weeks with shell and round shot. Over sixty of the little garrison were killed and over 100 wounded, the peril welding all nationalities and creeds together. The rescue is the work of Christendom, aided by Japan, which is almost Christian. . . . It is too soon to predict, but partition between the Powers appears inevitable. The she-wolf has fled from her lair and no government is visible to treat with. Something may be patched up for temporary use, but it will not last long.

"A medal with 'Mene tekel upharsin' is to be struck to commemorate the siege.

"The outbreak in Peking was like a volcanic eruption. We thought the capital secure from any open action of Boxers, but the government adopted them openly and set itself against the whole world. The 'intermural estivation,' as Holmes calls it, is trying in any case. Especially was it so when a thousand foreigners and as many Chinese were cooped in one legation. Through God's mercy my health has not given way. Daily I have done duty as gate keeper. This goes by first messenger. Whether the university will open again is doubtful; but I must remain for a time to secure the rights of my professors."

Notice the reference in this correspondence to the empress dowager as the "she-wolf."

Mrs. Grace Elwood Tewksbury, wife of Rev. E. G. Tewksbury, both of the American Board Mission at Tung-cho, refugees in Peking and inmates of the British legation compound, writes to her father-in-law in Somerville, Mass., very fully about her own and her

husband's experiences. Like Mrs. Conger she attributes the deliverance to miraculous intervention, for as she says: "Over 2,800 shell and shot from the guns mounted on all sides of us came into our compound, 400 in one day, but not one person was ever hit. The balls came in over people's beds or dining tables, within but a few feet of persons, once and again, but stopped just short of them.

"There have been perfect showers of bullets from rifles falling all about us, hitting the roofs of all our buildings, or glancing in through the windows, three coming into our chapel here, but not one lady or child has been injured, though they were often walking or playing about while firing was going on. Several ladies were hit with spent bullets (I was, in the night, on the hip) but not injured.

"When fires so terrible raged all about us one night at 7, as we went to bed, a veritable wall of fire, it seemed as though our buildings must catch, but the wind changed as in the twinkling of an eye, and we were saved. Yes, they tried to wipe us out by fire, but the Lord intervened with the wind, which was mightier than fire."

The food supply she describes thus: "At first we lived pretty well, but as time went on stores decreased, the hope for a deliverance became less, and it seemed likely this state of things might continue for weeks. We had to go on rations, till now, for some time since, all milk, white rice, butter (except a suggestion on porridge in the morning), white flour, etc., have been cut off. We are limited to four cubes of sugar a day, and our food is horse or mule meat, musty, husky rice (brown), of which the smell was always enough, and Chinese flour bread. Our diet has but little variety, perhaps a few Chinese green beans or crackers, with a little jelly for dessert.

"Of course we cannot get anything from the market—eggs, vegetables, fruit, or anything—and it seems like coming to a pretty low ebb."

The final rhapsody of joy of deliverance is thus described: "Wednesday, Aug. 15. Just eight weeks today since we came to this legation, and yesterday our deliverance came. After a semi-state of peace for three weeks and more they began firing, and Sunday and Monday night the attacks were simply fearful. We thought another night might prove fatal. We knew our troops had several days before reached the half-way place, but, O, joy! about 2.30 in the morning of Tuesday, Aug. 14, we heard the distant boom of cannon and machine guns, and knew the troops were near. O, I must leave the rest till the next time. You can imagine our joy. It was heaven. They came in, the Bengal Lancers first, in the compound, about 3 P. M. It started up a lively attack from the enemy, but our cheering they could not comprehend. Elwood is busy getting rice from granaries, and now has gone up to our own compound (American Board) to take and hold (already taken) a big temple where we Congregationalists will doubtless go to live for the present, anyway.

"Praise the Lord for his goodness! We knew we should be delivered!"

Mrs. Conger's Letter

Mrs. Conger, wife of United States Minister Conger, in a letter to a sister in Chicago, says:

"We are alive and safe. Our troops arrived the 14th. O, what a rejoicing! What a day it was! If you could only have seen us you could realize a little the true feeling of the heart. Heart spoke to heart.

"We had been besieged in the British legation ever since June 29, under fire night and day. At times the battle would be terrific. It would seem that they were right upon us. But they were not. . . . They kept laying traps to get us to come out of our fortified city with promises to escort us to Tientsin or to

go the Tsung Li Yamen, to be under their protection. We did not listen to them. We ate horse and mule meat, and it was good; we ate rice, rice and rice, and it was good. I will tell you we are grateful; we know how to be. For two days we killed dogs for the Chinese.

"The night of the 13th was the most terrific night of all. We were under fierce and angry firing the night through. Then again they opened up their cannon on us. It seemed as though they would break through and come down upon us. The bell in the tower of the legation tolled and tolled for every man to come to his post. A general attack was upon us.

"I cannot tell you how dreadful all of this has been. But the almighty hand of God alone has saved us. No human power could."

Notes

One hundred dollars have been received by the American Board from the Chinese converts on the Pacific coast, laboring under the supervision of Rev. J. Gam of the A. M. A., to be sent to China for the relief of the Chinese Christians who have lost their all.

The dispatch from Tientsin saying that Li Hung Chang has ordered the release and safe escort to Peking of five Belgian engineers and fifteen missionaries, who have been prisoners many weeks at Paotingfu, is a mysterious bit of news, calculated perhaps to revive hopes that may be revived only to be dashed again. General Chaffee has refused to permit the American troops to join in the punitive expedition against Paotingfu.

Missionaries Roberts and Sprague of Kal-gan, whose escape through Siberia and journey across Europe with their associates has been one of the interesting incidents of the uprising, arrived in New York on the 8th. They will go on to the meeting of the American Board in St. Louis, probably. Other missionaries from China who have been invited to be there and speak on the Chinese situation are Rev. G. Henry Ewing, Rev. F. M. Chapin, Dr. James H. Ingram and Dr. I. J. Atwood.

The American Board's agents in China are bravely setting to work. Rev. William S. Ament has had two compounds in Peking assigned to him by Minister Conger, and a guard furnished. He at once resumed missionary work. The work of the Bridgman School and the college at Tung-cho will be taken up as soon as feasible. At the latter place Rev. E. G. Tewksbury has found the inhabitants penitent for their violence and willing to put their hands in their pockets and pay as far as possible for the reconstruction of the plant.

The missionaries shut up in Peking passed the following resolutions, which were sent by United States Minister Conger to Major Bid-die, in charge of the United States marines in Peking, and by him were sent on to the commandant of the marine corps in Washington:

The Americans who have been besieged in Peking desire to express their hearty appreciation of the courage, fidelity and patriotism of the American marines to whom we so largely owe our salvation. By their bravery in holding an almost untenable position on the city wall in the face of overwhelming numbers, and in co-operating in driving the Chinese from a position of great strength, they made all foreigners in Peking their debtors and have gained for themselves an honorable name among the heroes of their country.

A German paper says that the letters which annually pass through the world's post offices are 12,000,000,000 in number. Three-fourths of these are in the English language, while only 80,000,000 are in Russian. That gives a chance for comparison between the literary progress of the Saxon and the Slav.

New Hampshire Churches: Their Life and Growth

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

The Lesson of the Statistics

Governor Rollins, Mr. Rollin Lynde Hartt and other "experts" of greater or less weight on the country problem should possess themselves of the secretarial reports rendered at the state meeting last week by Dr. Gerould and Rev. C. F. Roper, two men who have studied the problem carefully, one for twenty-six and the other for eleven years, reporting the results of their observations at each annual gathering. No more valuable contribution to the much discussed query, "Is New England degenerating," is made from time to time than such groupings of definite and important facts, and any body of churches is fortunate in having men competent to collate, digest and present such suggestive data.

Dr. Gerould had brought together statistics contrasting the situation of Congregationalism at the beginning and end of this century as well as at the midway point. This is the showing:

	1800	1850	1900
Congregational Churches	138	190	195
Installed pastors	108	109	53
Acting pastors	7	45	102
Church members		18,633	20,007
Proportion of churches to population	1 to 1,331		1 to 1,896

The two significant points in this table are, first, that the Congregational churches are practically where they were a half-century ago as respects the number of churches and the size of the church membership, and, second, that there has been an increase of twenty ministers together with a remarkable growth of the practice of non-installation. The 108 installed pastors in 1800 and the 109 in 1850 have been succeeded by fifty-three in 1900.

Practically then, the Congregational churches of New Hampshire have been simply marking time in the last fifty years, as Dr. Gerould puts it. Meanwhile, there has been an increase in the population of the state of eighteen per cent. Congregationalism, however, continues to be the "state church," maintaining its lead in point of numbers with these other denominations, following in the order named: Methodists, Free Baptists, Baptists, Roman Catholics, Episcopalians. It is the two latter bodies which have made the great strides of the last half-century, the Roman Catholics having now sixty-eight churches, and the Episcopalians forty-four, most of them organized in comparatively recent years. In the main the state, with seventeen denominations and with one church for every 484 of the population, would seem to be fairly well supplied with religious privileges, though there are a number of places whose population ranges from three hundred to nine hundred destitute of churches.

When we pass from the statistical to the equally important question touching the quality of the life of the churches and their grip upon the world, Mr. Roper's conclusions, drawn from 170 responses to questions were suggestive. To the query, "Has there been a decline of religious interest during the past few years," sixty-eight replied "yes" and seventy "no." Others said "yes and

no." Responsibility for the small accessions to church membership was laid upon sectarianism, multiplicity of outside organizations, failure in Christian nurture, worldliness; while the chronic absence of many men from religious services was ascribed to the lack of personal acquaintance on the part of the pastor, the paucity of attractions, the greed of commercialism and the carnal nature of man.

Such was the view obtained by turning the gaze inward. An unsatisfactory showing it was in many ways, but there were many relieving elements in the picture in the reports of revival interest, growth in church attendance, careful training of the young and—most hopeful feature of all—the deep unrest and yearning in many souls for the outpouring of the Spirit. In most of these particulars the situation in New Hampshire is the situation in the country at large.

The General Association—a Review and an Impression

The meeting of the General Association must be estimated from a single point of view. The program concentrated attention upon the propagation and life of the church. The wisdom of this emphasis appeared when the reports from the churches confirmed the fear that the Concord meeting would find the period of unfruitfulness still unbroken.

THE TREND OF THOUGHT

The sermon, by Dr. W. H. Bolster, defended the doctrine of the divine personality from the practical side. Not less timely than philosophical was the contention that apart from the personal life of God there is no ground for worship or morality or loving fellowship or earthly or immortal hope. The sermon supplied the dogmatic premises for the great argument for the spiritual life that was to follow.

The Relation of the Church to the Young was the theme of two addresses. Rev. Thomas Chalmers opened the discussion with a plea for a stronger sense of the dignity and responsibility of the church, contending that the modern church has abandoned her historic functions with the sole exception of worship. He would have the church baptize, instruct, systematically distribute spiritual care, draw the inclusive parish lines, with such thoroughness that every person would feel the constraining hand from birth to death. Rev. W. S. Beard emphasized the personal friendship with Christ, expressed in worship and in work, and presented as the ideal that spiritual training in the family and that stimulating atmosphere in the church under whose influence the religious nature of the child develops. In these conditions the child responds with peculiar readiness to the companionship of Jesus, and therefore belongs in the church.

Church Loyalty came next into consideration. Rev. R. L. Swain placed the responsibility primarily upon the minister, holding that he should acquire the power to awaken and sustain the religious life or relinquish his office. He must hold the people to the church by his spiritual force. Rev. E. P. Drew analyzed loyalty, finding in it gratitude, love, duty, responsibility and the conception of the value of the soul. And these elements of devotion are to be sought in the church as well as in the minister.

Sources of the Church's Life was the last

of these topics. Rev. W. L. Anderson treated the doctrines which affirm and involve the supernatural. Rev. G. E. Lovejoy spoke of the immediate action of the Holy Spirit, insisting that the greatest difficulties are not in reason, but in desire, and pleading for less absorption in the things of the world and the taking of time for communion with God.

This discussion of the nurture and worship and life of the church steadily adhered to the ruling conception of the divine personality, and gave full recognition to immediate fellowship with Christ. In the closing address Dr. B. W. Lockhart voiced the human response to the divine invitation. His theme was The Creative Power of Faith. The emotional bias of the soul compels the great affirmations of truth. The great ideas and emotions of religion express themselves in art. The invisible reality of life is the inspiration of character. Above the realm of science, where doubt cannot deny the constitutional impulses of the soul, the spiritual life thrives in fellowship with God. Such were his propositions. It was a high level on which the assembly stood, but the ascent had been by a firm pathway.

THE BENEVOLENT SOCIETIES

The official presentation of the work of the A. M. A. and the American Board was effective and politically interesting. It brought to the clarified spiritual vision very practical questions, thus furnishing what the program did not attempt to supply. The home missionary anniversary was enhanced in interest through the same contrast, although the report of the secretary, showing a net loss of sixteen members in the aided churches, an unexpected reversal of the record, recalled the spiritual problem. The Cent Institution had its hour and the Ministers' and Widows' Fund its hearing. But of all the appeals for increased contributions none was more effective than the report of the committee on benevolence, presented by Mr. Charles T. Page. He was obliged to report a slight decline in the total gifts to the six societies. But the last available statistics antedate the efforts of the committee, and there is still time to hope that the current year will see the desired increase to \$50,000. The committee was continued. It organized with Mr. Page as chairman.

BUSINESS

But little business was transacted. A committee was intrusted with the duty of securing, through the conferences, an investigation of the condition and wishes of certain churches with a view to their possible union with churches of other denominations.

It was decided to try the experiment of holding the next meeting in May. Rev. R. P. Gardner was appointed to preach the opening sermon. Dr. Cyrus Richardson was chosen moderator for that meeting. The place is not yet selected.

Rev. W. F. Cooley was moderator at all sessions, though Rev. Lucius H. Thayer, who was expected to preside, was present after the first evening.

THE NEW RULES

A year ago the constitution was amended with the intent that the program should be subject to no disaster from final paragraphs. The fortitude of the moderator and the committee successfully resisted the importunity of audiences who did not understand that the interest of the moment threatened the overthrow of the new principle. It was abundantly evident that the rigid conformity to the program was an improvement. The opening session, with the moderator in place and striking the distinctive note of the hour in his brief address, gained in dignity and ef-

fectiveness. No one can regret the disappearance of the old mode of organizing after the solemn moments of the Lord's Supper.

THE TWO VIEWS

One could not fail to observe the oscillation of thought. Institutionalism was advocated with an emphasis distinctly new. And this was ever accompanied with the most strenuous insistence upon the untrammelled spiritual life. On the one hand, the church, the minister and the doctrine were exalted, though as instruments and expressions of the life of the Spirit; and, on the other hand, the life which is deeper than churches and stronger than preachers and broader than doctrines was magnified. The interest of the meeting was enhanced by the interaction and combination of these elements.

W. L. A.

Impressions of an Outsider

BY H. A. B.

Contrasting this session with the one in Concord in 1894, I was struck with the constantly changing personnel of an ecclesiastical body like this. The moderator six years ago, one of the scribes, one of the preachers and at least two of the essayists no longer reside within the borders of the state. Probably the Granite State is not exceptional in the frequency with which pastors come and go, but such a comparison indicates the trend of things throughout the country and in all denominations. On the other hand, New Hampshire is fortunate in having such standbys as Dr. Gerould, Secretary Roper, Dr. G. E. Hall, Rev. F. G. Clark, Rev. A. J. McGown and Dr. Cyrus Richardson, who have long been familiar figures at state gatherings and who exert an influence proportional to their ability. Whether or not they have assigned places on the program, they are almost invariably present and ready to volunteer from the floor helpful contributions to the discussions.

The attendance at all the sessions was surprisingly large. There have been national meetings of our great societies at which the local representation was smaller. It seems to be becoming the fashion at state meetings to assign the women a definite place on the regular program for the missionary meetings instead of allowing them to flock by themselves. The good results are more and more obvious. At Concord the meeting over which the women presided and to which Mrs. W. H. Davis of Newton had been summoned to re-enforce the speaking commanded the attendance of a large number of men, and there was a good sprinkling of young people also.

The dominant note, like that of other state conventions recently reported in these columns, particularly Wisconsin, was spiritual. The minimum of emphasis was placed upon institutional and social functions of the church and the maximum upon its obligation to be the channel through which God's grace flows into the hearts of men. Evidently many pastors had come with hearts burdened because of the apathy and barrenness encountered in their home fields, and the yearning was for contact with the great source of power. While there was much in the statistics presented and in the individual reports to foster humility and deep searchings of heart, there was ever the undertone of hope and expectation of better things.

Concord itself, a city of wide streets, pleasant homes, well-kept and beneficent public institutions and of strong Congregational churches, appeals in many ways to the passing visitor. Dr. Dewey's departure for Brooklyn is still mourned in many quarters, but there is much anticipation of the coming of his successor, Mr. Bishop, who has just begun work at the South Church. Mr. Reed at the North is conserving the fruits of the long and faithful pastorate of Dr. F. D. Ayer and bringing his own enthusiasm and consecration to bear upon the numerous lines of activity. To go to Concord and come away with-

out a glimpse of the handsome residence of Mrs. Mary Baker Eddy is to pass by one of the notable features of the city. The founder of Christian Science cannot be classified among those who have not where to lay their heads. Indeed, her reputation locally is that of a shrewd financial manager, who has invested her inheritance and earnings circumspectly. Who wouldn't be the founder of a sect if one could live in a beautiful mansion set in the midst of extensive and well-kept grounds? Her home deserves the name given to it by Mrs. Eddy, "Pleasant View," but the high school principal, whose house is opposite hers but on a little higher ground, has gone her one better in naming his modest dwelling "Pleasanter View." Mrs. Eddy was not visible as we drove by her residence behind the fleet steed of a leading layman of the city. She graces the county fair with her presence, but it takes more than a Congregational convention to lure her into the world of concrete realities.

Another Railroad Y. M. C. A.

The second Y. M. C. A. headquarters established by the officials of the Boston & Maine Railroad had its formal opening at Woodsville, Sept. 19. It called together between 200 and 300 visitors, who, after inspection of the building remodeled at a cost of nearly \$1,500, pronounced it admirably suited to its purpose. President Tuttle, who was present with several other leading officials, announced that such was the success of the one previously established at Concord that the directors unanimously approved the suggestion of another and immediately took action accordingly. No one can question the wisdom of its location at this important center of the system in New Hampshire and Vermont. It furnishes another evidence of the purpose of the officials to improve the privileges of the men in their employ in the interest of better public service. Large patronage and success seem assured.

Endeavorers in Convention

The Y. P. S. C. E.'s of the state held their fifteenth annual convention at Laconia, Sept. 25-27, with a registered attendance of 368. Among the distinguished speakers whose pertinent and effective addresses were greatly appreciated were Rev. G. H. Reed, Drs. J. F. Cowan, C. H. Daniels, O. S. Davis and W. T. McElveen, with C. A. Eaton of Toronto, Can. The chief attraction, however, centered on Rev. C. M. Sheldon's quickening and helpful address on the Open Door, before probably the largest audience ever gathered in the city. All the sessions were interesting, helpful and a gratifying success. An incidental feature was a reception given to the delegates by Miss A. H. Jewett, junior superintendent of the local society. For next year A. B. Cross was chosen president.

Bay State Sunday Schools at Pittsfield

The Berkshire Hills in their October glory, an attractive program and the open door hospitality of Pittsfield and Dalton drew more than 500 delegates to the annual convention last week. The total registration reached 1,150. The enforced absence of Drs. Chapman and Schauflier was disappointing to many, but all who stayed through the meeting were well repaid. From the initial service of preparation in the Episcopal church, followed by the children's exercise directed by Miss Vella, the sessions were practical and stimulating. Interesting conferences on department work, participated in by the efficient secretaries and such well-known Bible students as Dr. G. M. Boynton, Rev. Messrs. S. P. Cook and G. W. Andrews, Prof. W. H. Mowry and others, added valuable features. Until the election of Judge L. E. Hitchcock as president for 1901 Mr. C. V. S. Remington carried forward the sessions with energy.

The addresses centered around the general theme, The Bible School as an Agency for Ingathering, Inspiring, Instructing and Leading to Christ. Dr. A. E. Winship believed that the Bible in the twentieth century would be universally enthroned in the heart, mind, life and purpose as never before in any land or age. He congratulated the Massachusetts Association on having aided Sunday schools to the fullest and best teaching of the Bible. The Function of the Book was defined by Dr. D. O. Mears as securing the recognition of children, the inspiration of lay effort and its adoption as the standard of morals and religion. Prof. J. M. English emphasized the significance of Personality in Teaching. Bishop Lawrence's address before a crowded house was a familiar but sympathetic presentation of the value and dangers of an Appeal to the Child's Imagination. In the absence of Dr. Schuffler Mr. C. D. Meigs of the St. Louis Evangel closed the program with a racy and realistic delineation of the Front Line School.

THE ASSOCIATION AT WORK

In its fifty districts Massachusetts has 1,919 schools. Secretary Conant, in his exhaustive survey of the field, secured reports from 1,784, having an enrollment of 316,255. The additions to the church during the year were 5,692 from 789 schools. Miss Vella for the primary department reported thirty unions for the more effective training of teachers. The home department has gained 105 branches within the year under the direction of Mrs. F. V. Stebbins. It now numbers 550 classes with 1,959 visitors. From this department 600 were added to the schools and 100 to the churches. Miss A. R. Kinsman, normal secretary, reported seventy-two classes organized, forty of which have a membership of 638. The largest class is in Fall River, with 102 pupils. Diplomas have been given by the committee to seventy-six graduates.

The chairman of the executive committee, Mr. W. N. Hartshorn, though in Geneva during the convention, sent his annual message, which was received with interest. It was a clear and instructive review of past conditions and present forces. Treasurer Bates summed up the financial situation, reporting receipts amounting to \$10,745 and expenditures of \$10,620. The schools have co-operated more generally this year along monetary as well as other lines. The election of Judge Hitchcock to the presidency is a testimony to his eminent fitness and augurs well for the new year.

OTHER FEATURES AND BUSINESS

Besides the conferences which divided the convention into groups, several sessions included symposiums upon important topics. Bible study and work for men were considered by Hon. Frederick Fosdick, Mr. C. P. Hall and Rev. G. W. King. Rev. C. A. Littlefield and Charles D. Meigs emphasized the value of the Home Department, and Miss Vella and Mrs. J. W. Barnes made addresses to primary workers. Prof. G. W. Pease conducted a lively question box, and Prof. H. T. Bailey sparkled in suggestive advice to the teachers present. The music was under the able direction of Mr. F. H. Jacobs, whose frequent solos were a feature. A social function which grows in popularity was the college conference, attended by forty-seven delegates representing twenty-four institutions.

An animated discussion was precipitated by the appeals from Springfield, Brockton and Haverhill for the convention next year: The matter was finally referred to the executive committee for action.

The little church at Danbury, N. H., whose work was brought into unpleasant and undesired prominence at the time of the strictures of Governor Rollins, is bravely trying to repair and refurbish its meeting house in the interest of more effective work. It has put in a steel ceiling, altered the pews, refurnished the walls and thinks it can provide a new furnace. But the new carpet, sorely needed to cover the floors, is beyond its power to procure.

A Massachusetts Page

Silver Anniversary at Melrose Highlands

The story of its transit from a hayloft to an elegant and commodious church edifice, its growth from thirty-seven to over 350 members in twenty-five years, was the theme considered at the Melrose Highlands Congregational Church during the week beginning Sept. 28. The church grew out of a union Sunday school under the care of Deacon C. N. Chapin of the Center Church in 1869. The church was organized in 1875, its thirty-seven members representing various denominations, under the pastorate of Rev. D. A. Morehouse. Its first edifice was built in 1880, but in fourteen years was outgrown, and in 1895 the present structure was erected.

Friday evening was devoted to reminiscences by church members. On Sunday morning the pastor, Rev. Burke F. Leavitt, preached the anniversary sermon, and eleven new members were received. In the afternoon a large congregation gathered to hear the admirable historical address by Rev. J. G. Taylor, the second pastor, Rev. D. A. Morehouse presiding. The evening was devoted to the Sunday school, with music by a large choir of boys and girls and addresses by Deacon Chapin and Miss Lucy Wheelock. On Tuesday afternoon the Woman's League held its anniversary exercises, and in the evening the Endeavorers were addressed by Deacon W. W. Mason and Dr. Thomas Sims.

The festivities closed with a reception and banquet on Wednesday evening, the present and former pastors and their wives receiving the friends from the Highlands, the Woburn Conference and neighboring churches. The banquet hall was filled with guests of this most hospitable church. The announcement that \$10,000 has been pledged for the church debt was received with enthusiasm.

After supper Rev. C. H. Washburn as a "child of the church," Rev. D. A. Newton for Woburn Conference and Mr. C. C. Barry for the churches and people of Melrose presented greetings. The company adjourned to the auditorium and listened to a deeply interesting and spiritual address by Rev. C. I. Scofield of Northfield.

A. M. C.

By the Merrimac

The tendency to question candidates for installation, not for any purpose of tripping them or to discover any theological weaknesses or pet heresies, but merely for the pleasure taken in the Socratic method and the delight afforded members of the council by keen and discriminating answers, seems to be growing, in this valley at least. The new pastor at Amesbury, Rev. J. D. Dingwell, who came from a Presbyterian church in Schenectady and therefore was presumably without scent of fire upon his garments, read a brief paper full of sound doctrine; but nevertheless he was questioned for a full hour by almost all the ministers on the council, and his answers were frank, tactful, in excellent spirit, thoughtful and open-minded. Such an interchange of opinion certainly does good, yet it is a risky experiment before the congregation to which one is to minister. There are so many possible pet doctrines to be slighted, so many possible pet theories to be unearthed, all of which amount to absolutely nothing in their influence upon preaching and work, but knowledge of which might be the means of injuring a pastor's influence seriously. Would it not be better for councils to sit with closed doors during the examination of candidates, lest meat make their brethren to offend? The man a council may approve might be seriously handicapped in his work by what some good, but unwise soul might overhear, or even misunderstand altogether. When it comes to speculative theology, there is so large a field

for misunderstanding in these transition days, that the wonder is that any examination of an hour can be conducted with such general satisfaction as was given at Amesbury to council and people.

Cuba has claimed Rev. G. L. Todd, and his departure was made an occasion in Merrimac for showing appreciation of him and his family by the church and the community. A presentation at Coliseum Hall of a large silk flag and other gifts from various local organizations preceded the reception in the chapel, where the church people gave Mr. and Mrs. Todd \$75, and hundreds said good-by informally, in addition to several formal speeches. The surrender was easier than such partings often are because of the evident need which Mr. Todd is to fill and the romance of the mission upon which he goes.

Never was there a pleasanter reception and reunion of pastor and people than that held at the social rooms of the Center Church in Haverhill upon the return of Rev. C. M. Clark from an extended trip abroad. Not only the church people, but neighboring ministers of all denominations took occasion to express their appreciation of his fellowship, and the work resumed under such auspices gathers to itself new possibilities and encouragement.

The two historic pilgrimages already successfully conducted by the pastor of the Belleville Church, Newburyport, are to be followed soon by another to Salem, where the young people will visit the points of historical and romantic interest and increase their sense of the value of their neighborhood to the country as well as for their own homes. The hope of many that a Congregational Club for the lower Merrimac Valley will be organized this fall ought not to be disappointed, and measures will be taken soon to that end.

XESSE HTRON.

Among the Worcester Churches

Most of them report the season opening with enthusiasm. Three are suffering from the disturbed conditions due to a change of pastors. Central has not yet secured a successor to Dr. Merriman. The resignation of Rev. John E. Dodge compels the prosperous Adams Square Church, the youngest of our churches, to pass through the ordeal of selecting a new pastor and making the necessary adjustments. The resignation of Rev. John E. Hurlbut at the Church of the Covenant to accept a call to South Windsor, Ct., plunges this church into a like unhappy condition. Though Mr. Hurlbut has been pastor here but ten years, there is only one other pastorate in the city of equal length—that of Dr. Conrad at the Old South Church. Mr. Hurlbut has been a hard and loyal worker. The field presents many difficult problems, but he leaves the church larger and much better equipped than he found it ten years ago.

At the Old South Dr. Conrad has just completed a series of twenty evening sermons on the Passion Play, which he witnessed last spring. They have been deeply impressive and have moved many to begin the Christian life. The fall work opens with unprecedented vigor. About 1,000 persons attended the post-vacation reception. Dr. Conrad has prepared a course of lectures on his European and Oriental travels, which he will give for the benefit of the church debt. So rapid has been the sale of course tickets that every available sitting seems likely to be taken. At the prayer meeting, whose attendance is usually about 400, the pastor proposes to take up the course of study offered by the American Institute of Sacred Literature, to be followed by classes for special study.

Dr. Willard Scott finds the work at Piedmont opening up better than in any previous year of his ministry there. There have been fewer losses and many gains through the sum-

mer. Six members were received at the September communion.

At the beginning of the year Bethany appealed to the Missionary Society for aid. Not receiving an appropriation, the people heroically set about carrying their own burden, and have succeeded. Current expenses have been promptly met, interest on debt paid and they expect to substantially reduce their indebtedness before the end of the year. More members have been added and conditions are more satisfactory than in any previous year since the church was organized. E. W. P.

Two Massachusetts Pastors Close Work

Rev. Alfred A. Ellsworth recently preached his last sermon as pastor of the church in Braintree, and his people testified to their appreciation of his faithful service of fifteen years by giving him a farewell reception Sept. 21. Mr. Ellsworth has had an eventful experience, including business life and teaching as well as the ministry. His early pastorates were at Milford, Mass., Newburn, N. C., Weymouth, Mass., and Galesburg, Ill. While at Newburn, during the period of reconstruction after the Civil War, he was appointed as cashier of the Freedmen's Bank by General Howard, and his life was often threatened. He will remove to Quincy, leaving a host of friends who regret his departure.

The Milford church is also deeply saddened by the resignation of Rev. Webster Woodbury, who for twelve years has shared the lives of this people, representing to them a peculiarly vital, honorable and helpful type of Christianity. He severs his relations with them only because of the imperative need of rest. Mr. Woodbury previously served churches in Skowhegan, Me., Foxboro, Mass., and Mauch Chunk, Pa. His resignation will take effect Nov. 1, when he will leave a united and devoted church.

Views of News

Massachusetts in The Congregationalist

News comes first to those who listen. Naturally, then, *The Congregationalist* receives it early. Naturally, too, the circles nearest Boston are not omitted in the sweep of this journal's news service. A close relation to leading denominational activities having their head offices in New England gives this paper peculiar value to students of Congregational life. And that which is gathered from the Berkshires to the Bay and between the capes of Massachusetts is important to all her children throughout the land.

Here is evidence:

"I enjoy your graphic, discriminating presentation of church news. The 'broadside' from other states are an effective feature. In our own we are kept in constant touch with all that is vital in the life and work of our churches, a service of greatest value and interest. The *Congregationalist* is an inspiration, a leader of thought and life and an exponent of Congregationalism, which should be read throughout our churches."—Rev. W. W. Jordan, Clinton, Mass.

"It is commonly believed that things appear smaller as you get farther away from them, but *The Congregationalist* looks bigger with every mile you travel from Boston. In particular its views of the Massachusetts churches becomes a feature of prime attractiveness to a son of the Bay State. The skill with which the news department turns its search-light on men and methods all the country over is admirable. We get an indexed review of events that is both topical and geographical."—Rev. W. E. Strong, Jackson, Mich.

The Christian World, "The First of the Month" number of *The Congregationalist*, has appeared and of course you liked it. If you say so to some friend he may say so for himself.

This is our offer to new subscribers: this paper from date to Jan. 1, 1902, for \$2, club rate.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Life and Work of the Churches

Mr. Potter's Installation at Hartford

An ideal autumn afternoon and evening, a renovated church, a large and representative council, and well-attended examination and installation services, with a cordial atmosphere on every hand, gave as warm a welcome, Oct. 3, to Rev. Rockwell Harmon Potter, the pastor elect of First Church, as could have been desired. His statement of belief, which elicited but a single question, was a vigorous and sincere outline of his views on the leading doctrines of our faith, with a strong gospel foundation. It was manifestly in close accord with the personality of the man, whose sturdy frame, genial face and air of frankness and high purpose have drawn the hearts of his people to him to a marked degree.

In presence Mr. Potter is short and stout, yet well knit and alert. He has a face round, beardless, youthful, yet with strong lines in repose and mobile in expression, a small eye, a large mouth, a firm chin. His short neck and high, broad shoulders give balance to the intellectual and sympathetic suggestions of his face, and indicate great physical and nervous capacity for work, as well as endurance and force.

His voice is rich, clear and intense, with reserves of unused power. His straightforward manner implies a clear, practical grasp of the issue he would reach. In the pulpit he generally speaks without notes, yet with a finish which suggests careful elaboration. He has the rare power of combining simplicity as to outline of thought with affluence, freshness and suggestiveness in its development.

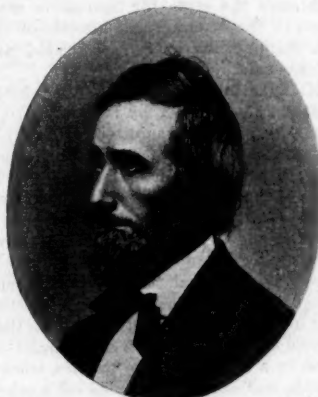
The exercises of the evening were of a high order. The sermon of Dr. George A. Gordon, from Heb. 11: 27, on the Uplifting Influence of the Spiritual Vision, was characteristically strong and especially tender in its closing application to the young pastor, that he should live in view of the unseen through trust, sympathy and obedience and thereby be fitted for the leadership of this historic church. Tender, too, and earnest was the charge which Prof. M. W. Jacobus gave the pastor, to preach what he believed and to keep in close touch with the Master. Cordial was the greeting which Rev. J. H. Twichell extended to the newcomer in the picture which he drew of the exceptionally pleasant fellowship between the ministers and churches of this city. Equally felicitous was Dr. E. P. Parker's charge to the people, which he prefaced with an injunction quoted from Basil the Great, that this afflicted church which had recently lost two of its beloved pastors should now "put off the garments of mourning and widowhood for those of cheerfulness." Mention should also be made of the fervid installing prayer of Dr. Edward Hawes, whose pulpit and pastoral services during the last few months have been so acceptable to the congregation. It is hoped that, opening under such happy auspices, this pastorate of Mr. Potter may prove to be one of the longest and most fruitful in the history of this ancient church. CHARTER OAK.

A Connecticut Veteran

Six miles back from the sound and on a curious inlet a mile and a half from the Connecticut River lies the quaint hamlet of Hamburg in the town of Lyme. Here in 1848, having graduated at Yale in 1839, came Enoch Fitch Burr, seeking a quiet pastorate because of feeble voice and uncertain health. After a "full trial" he was ordained pastor of this church in 1850, and on Oct. 3, 1900, the members of the Middlesex Association with many loyal friends crowded the church to celebrate the 50th anniversary of this ordination to the pastorate. It is a unique event. No such continuous service can be found elsewhere in the state.

Dr. A. W. Hazen preached from the text, "And be thou a blessing," by deeds, by teachings, by character. Dr. W. T. Sabine of the Reformed Episcopal Church gave not only personal but interdenominational greetings. Fraternal greetings were also extended in behalf of the Middlesex Association, the neighboring churches, the young ministers, the General Conference and the Missionary Society of Connecticut. A silver loving cup inclosing fifty gold dollars was presented in behalf of the church and an elegant Turkish chair in behalf of the association. The degrees of D. D. and LL. D. have been conferred upon this faithful and indefatigable laborer, who honors the shining roll of the ministry of Connecticut.

Dr. Burr published the well-known *Ecoe Caelum* in 1867, and since that date his facile pen has sent forth many articles to the press and a volume nearly every eighteen months.



REV. E. P. BURR, D. D.

Verily his words have gone forth to the ends of the earth. As a lecturer at Amherst College and elsewhere his services are in frequent demand.

Though more than eighty years "young," a remarkable vigor of mind and body, with an indomitable will, enables this veteran to continue his ministry, which during this half century has rarely been interrupted by illness. He now often walks ten miles without weariness, and in vigorous defense of the faith once delivered to the saints he has lost no cunning. Beloved by his people, honored by his associates, revered by all, he beholds the stars and looks through faith to the Father. His wife and daughter still keep the home, while his son, Rev. Hanford M. Burr, is well known in Springfield. J. S. I.

Church Life in Providence

The closing of the seaside casino is the wider opening of the city churches. As the shutters of summer cottages go up, the congregations also go up to the sanctuaries. The fall fullness of Sunday services is well-nigh attained already. Rally Day's call is heard in the land.

Central Church gets Dr. Moore back from a short sojourn in old England, while Assistant Pastor Holmes, who has stayed by all summer, now has summery September for a breathing spell. This church, as usual, united with the First Baptist in July and August. So, too, the Beneficent separates from its hot weather association with the Central Baptist and settles down at home with the problem, "Where is Dr. Vose's successor?"

Union, just before the vacation absence of Dr. Nutting to renew former friendships on the Pacific coast, issued a beautiful manual, with the names of its 1,000 members and other helps to church fellowship. Plymouth is planning its campaign with reference to necessary enlargement by a new building.

With Rev. H. A. Youtz and his aggressive people the need of more room is absolute.

Highland people were greatly interested in Rev. L. S. Woodworth's *Story of Old Town Church*, in five chapters, on Sunday evenings just before summer began, and he is extending the interest by giving all or any of the fascinating tale before other congregations. It is based upon the actual history of one of our oldest churches in the state.

Elmwood Temple, with its eager-hearted leader, Rev. E. T. Root, is courageously ready for the winter and awakening others for the work. Mr. Root is still hoping for further development of the federation plan for Providence churches, and an adjourned meeting of the council to further the project will soon occur. Under his lead the committee on good citizenship of the City Union of Endeavorers is to hold a great meeting in Union Church this month, when Dr. Josiah Strong and others will speak. Pilgrim has set all the wheels moving again, and, though the changes of life have taken away some of her most helpful friends, a loyal band remains.

Free Evangelical is finding a gladdening amount of strength in the scattered forces which Rev. E. L. House is rallying with characteristic energy. Academy Avenue began its fall rally with a fine welcome to Rev. James Greer and wife on their return from vacation absence.

Though not within city limits, yet the church at Edgewood is close enough to be mentioned and is most hopeful after its long experience of unrest. Rev. Albert S. Hawkes of Hartford Seminary has accepted its call to the pastorate and begun the work of holding and increasing the remnant of the people. It will not be long before a council for his ordination will be summoned. F. B. P.

Our Interests in Cincinnati

The Congregational Union of the city and vicinity lately held its first annual meeting with the North Fairmount Church. The ladies served a bountiful banquet as a means of replenishing their treasury. Bright after-dinner speeches were followed by an address on Christ's Declaration Concerning His Church, by Rev. C. A. Gleason, who held that the method by which the church is to secure the much needed widespread revival is to get back to Christ's conception of a worshiping and witnessing church.

The union has accomplished much in one year in uniting the Congregational forces in this section. A new sense of brotherhood is manifest in all the churches, Vine Street alone excluding itself from fellowship. The union has commissioned Rev. J. C. Maxham, recently from the Methodists, to work for one month at Glen Cairn, Ky., with a view to the early organization of a Congregational church in that growing community.

The most conspicuous figure among Cincinnati Congregationalists is the venerable Dr. J. Taft, who for twenty-seven years has been clerk of the Miami Conference. His eightieth birthday occurred Sept. 17. Fifty or more representative Congregationalists pre-empted an electric car and gave him a surprise party at his home in the beautiful suburb of Wyoming. Dr. Taft is probably the best known dentist in the United States, being president of the National Faculties Association, author of a text-book now used in the best dental colleges in the country, and for the past twenty-five years dean of the dental faculty of Michigan University. He has done more to forward Congregational interests in southwestern Ohio than any layman in the city, and is still active in church and professional work. The gift of a reclining chair completed the surprise and pleasure of the birthday festivities.

The Miami Conference will meet in October with the Plymouth Church, which a year ago thought of abandoning its field, but which has made such marked gains under the double pastorate of Rev. and Mrs. R. W. Harris as to anticipate the building of a new house of worship at an early day.

D. M. P.

From the Hawkeye State

IOWA COLLEGE

The friends of the college and Congregational Iowa cordially hope that Professor Sanders will accept his unanimous election to the presidency. It was based upon recommendation of a strong committee, who report that he has the right antecedents for the president of a Western Congregational college, with the indorsement of the faculty committee, of President Gates and of acting-President Main. President Gates continues his administration till Nov. 1. Dr. Herron has returned from his continental trip, is advertised to campaign for the Socialist ticket and will lecture during the winter. His successor is not yet in sight. College opened with about the usual number of students, and with a forward movement started by subscriptions among the faculty for the endowment of the library. Dr. A. L. Frisbie's voice is already resounding up and down the state as the college's field representative. Dr. John Boodin comes from an instructorship at Harvard to teach philosophy, while Professor Simmons rests for a year. The lamented Dr. Berry's spirit returns to work for the college in the person of his widow, who becomes principal for women. Mrs. Berry was formerly professor of mathematics in Smith College, and will do class-room work as well as put her culture and experience at the service of the young women.

FRESH EQUIPMENT

Manchester has just dedicated a church so rebuilt, at the cost of \$4,000, as to be all but new. It contains an Iowa built, memorial pipe organ, costing \$2,500. Rev. H. E. Tuttle is a newly elected trustee of Iowa College, and this work fittingly crowns his eleven years' pastorate at Manchester. Cedar Falls and Shenandoah also report new pipe organs, while Monticello laid a corner stone Aug. 28.

MINISTERIAL ACTIVITY

With especial gratification the ministerial brotherhood welcomes back Rev. Frank N. White to Iowa. He comes from two years in Cheyenne to the important stronghold on our western frontier, Sioux City, First. But we know him for his strong leadership at Burlington and anticipate the renewal of his inspiring influence throughout the state. Hampton is happy in the energetic beginnings of its young pastor, Rev. John R. Ward. Rev. James Parsons has gone from Primghar to Harlan, Rev. F. E. Johnston from Valley Junction, one of the newest railroad towns in the state, to staid old Mt. Pleasant, and Rev. B. E. Burleigh from Hawarden on the Missouri to McGregor on the Mississippi. All these represent the demand for young, successful men by important churches. Iowa is about to lose Rev. A. H. Sedgwick, one of the most loyal supporters of the Home Missionary Society and a member of its executive committee. He goes from five years of almost model pastoral work at Belle Plain with his face toward the East, the land of his fathers.

Congregational pastors were much in evidence on the program of the State Christian Endeavor Convention. Ottumwa entertained the somewhat depleted hosts. The addresses of Rev. B. C. Preston on Overcoming Temptation, and of Rev. F. J. Van Horn on Benevolence were strong and helpful. President Grove of Wilton German College captured all hearts at the denominational rally for his cause, and made us feel that there is genuinely heroic work going on at our doors.

A RICH OLD AGE

At Ames lives a happy old man. His name is Charles Bradley. He has not long to live and only a few thousand dollars to leave. He has helped the home church nobly—now he has given \$1,000 to the American Board. He is thinking of giving another thousand. We know not what satisfaction the redeemed in heaven may take in the expenditure of their money on earth, but we are sure that such an investment is already an annuity, an old-age insurance and a perpetual enrichment of one man's soul.

H. P. D.

Progress in Oregon

From Sept. 25-27 the Congregational churches of Oregon met with the people of Hillsboro, near Portland. The meeting was exceptionally helpful and inspiring, partly because all but one or two of the pastors of the state were present, which means a good deal when some of them are 100 to 350 miles from Portland, and partly because of the encouraging reports. A few small, pastorless churches are naturally somewhat depressed, but the outlook through the state for aggressive work and growth is encouraging. Several of the church buildings have been renovated and their debts paid.

H. M. Superintendent Clapp was chosen moderator. The sermon, by Rev. M. D. Dunning of Forest Grove, was direct, irresistible, void of cant, but practical in its conclusions. Among the papers and addresses were: The Message of Amos to the Present Generation, by M. H. Wallace; The Reflex Influence of Home Missions, by Mrs. Pentland; and Civic Puritanism, by Judge S. A. Lowell.

There was a general feeling that the pastors ought to stand closer together, meeting oftener and helping each other more in their respective churches. This feeling found expression in a meeting of the pastors, when a committee was appointed to plan out a schedule whereby two or three pastors of neighboring churches should unite in carrying on services for a week or two at a time during the winter. It is hoped that the carrying out of this plan will greatly strengthen the churches and bring them into closer fellowship.

Throughout the meeting the thought of foreign missions was uppermost. A stirring account of Christian work in China was given by Rev. A. W. Ackerman of Portland, and Mrs. A. J. Bailey of Seattle spoke forcibly of the present crisis in missions, which she found, not on the foreign field, but in the lessened spiritual life in the churches of America and the shrinkage in the gifts to missions.

The association adjourned to meet next year at The Dalles.

M. B.

In North Dakota

The crops have been nearer an entire failure this year than any time in the history of the state. This will be felt keenly in all departments of Christian work, especially by the little missionary churches in the newer parts of the state. But under the efficient lead of H. M. Superintendent Powell they will rally and do their best.

Two students of Chicago Seminary, Messrs. Jordan and Wylie, have done excellent work in the state during the summer, and have now returned to complete their course. Three seminary graduates of this year have come to make a permanent home in the state and are rendering splendid service: Mr. A. V. Woodworth of Yale at Grand Forks and two outstations; Mr. C. A. Downs of Hartford at Michigan City and outstations; Mr. A. W. Sinden of Chicago at Gardner and Rose Valley.

Despite many hindrances, twenty new Sunday schools have been organized this year, or reorganized in localities where the work had been given up, and in every case these schools offer the only Christian services in their communities. Since this summary was made

schools have been organized at Barlow, where Rev. J. R. Beebe of New Rockford holds regular services, and at Colgate, where Rev. J. T. Killen of Hope will preach occasionally. Both these towns have been destitute of religious privileges hitherto.

One new meeting house has been dedicated at Getchells; one has been built at Hesper, where a promising work, now two years old, has been begun. Wahpeton is completing an attractive edifice under the efficient lead of Rev. E. S. Shaw and, except for timely aid from the Building Society, will dedicate it free of debt.

The many friends of Fargo College will be glad to learn that President Morley has received encouraging pledges of late which have brought great joy to the institution. Dr. Pearson's conditions are so severe that at first it seemed that they could not be met. But he has entered into this work so enthusiastically and untiringly that the friends of the college believe they have found in him a worthy successor to carry out the plans of the late President Simmons.

E. H. S.

Washington State Association

This was held in Plymouth Church, Seattle, Sept. 18-20. There was a large attendance from the Sound country, but few from the "east side" of the state. When the association is held across the Cascade ridge the western delegates are similarly diminished. This chronic fact has given rise to a desire on the part of some on both sides to have the state divided, so that two associations shall be held each year. This question was discussed a year ago in Spokane and was referred back to the churches. This year a motion to lay the whole matter on the table was almost unanimously carried, the decision of the churches being overwhelmingly against division. A committee was appointed, however, to refer the proposition of a state missionary society (or societies) to the several local associations at their spring meetings that final organization might be undertaken at the next state meeting. A large majority favored the idea of one state missionary society, as the Home Missionary Society had already expressed its preference for one superintendent.

An unprecedented amount of business, it is said, was accomplished at this meeting. It was promptly and efficiently conducted, with Pres. S. B. L. Penrose in the chair. Among important transactions was the adoption of the Vermont resolutions for the unifying of the six national societies and the meeting together of the five representing home interests. The state comity committee was discontinued, as that business is done more easily by committees of the local associations.

Supt. A. J. Bailey's report was full of interesting facts and wise suggestions. It showed 126 churches on the roll, of which eleven are self-supporting, and eight others are provided with services to some extent without missionary aid. The total membership is 6,167. Both his suggestions were adopted by the association: first, the hearty approval of the appeal of the C. H. M. S. for a long advance toward self-support on the part of the aided churches, and second, that a special and additional offering be taken in each church this year for the benefit of the society's work, in which each member of church and congregation be urged to take part.

After eight years of faithful service as superintendent, Rev. A. J. Bailey lays down the work. His service was duly recognized in suitable resolutions, and Rev. W. W. Scudler was nominated as his successor before the association closed.

The annual sermon was preached by Rev. W. C. Fowler of Genesee, Ida., on the Resurrection of Jesus. The themes treated during the sessions were of the most practical order: Church Membership, Its Tests and Its Work; The Prayer Meeting, Attendance, Con-

duet and Participation; Church Benevolence, a Contribution from Every Church to Our Six Societies, A Contribution from Every Member, The Pledge and Envelope Plan; are samples. The evening addresses were: The Pulpit from the Standpoint of the Pew, The Pew from the Standpoint of the Pulpit, The Church as an Educational Force in the Community and As a Missionary Force in the World. Rev. A. N. Raven, Ph. D., of Seattle, Rev. E. T. Ford of Tacoma and Dr. G. R. Wallace of Spokane appeared for the first time at our state association and made fine addresses on their respective themes.

The meeting was one of the most profitable in many years. While there was great diversity of opinion on many subjects, there was one supreme purpose—the best interests of the kingdom of God—and practical harmony of action. W. H. G. T.

A Batch of Conference Topics

In glancing over those which have come to us in the last few months we are struck by the predominance of practical topics. Occasionally we encounter a theological subject, oftener one relating to the spiritual life. But art, music, science, sociology, politics, business—all are represented, and subjects relating to church economics, or the science of running a church, we meet oftenest of all. Among them we can trace the influence of three or four controlling ideas. Perhaps the first place should be accorded to Child Training, as shown in such subjects as: Child Psychology, The Grading of Sunday Schools, Possibilities of the Catechetical Class. Federation also claims a leading position, such phases being considered as National, International, State; Do We Need It? and Why? While The Federation of Our Benevolent Societies looms up as a crucial problem. The Council's Plan of Benevolence is given generous recognition.

The end of the century has impressed itself to a large extent, producing such topics as: Progress During the Nineteenth Century Along Moral and Religious Lines, The Twentieth Century Church, Twentieth Century Saints.

A Massachusetts conference prepared a study of Present Day Needs in Church Work and Life: In Truths Emphasized from the Pulpit; In Response of the Pews; In the Employment of Social Power; In Personal Responsibility for Fruitfulness.

Some Massachusetts pastors discussed Mr. Sheldon and His Critics, Lay and Clerical; while at an Ohio conference Dr. Washington Gladden made an address on Can We Follow Jesus the Christ?

A Maine conference considered Undeveloped Sources of Power in the Church, under these heads: Personal Communion with God, Child Training, The Fulfillment of Fraternal Obligations. Another arranged a symposium comparing the value of various agencies in developing stable Christian character and church loyalty. These included, besides the various departments of the church, The Revival and The Instruction Class.

A Nebraska association took for its central theme The Kingdom in the Home, the subdivisions being led by The Altar in the Home.

The Country Church has not been worked quite as hard as usual, though a North Dakota conference discussed Its Field and What It Should Attempt; Its Working Force and Division of Labor.

The masculine element in our churches has received attention in addresses on The Appeal of the Gospel to Men; The Church of Christ for Men.

The political situation was indicated by The Church and Our New Possessions; Religious Expansion; The Christian in Politics.

The most ambitious program we have seen emanated from Ohio, its central theme being Nature and Revelation, with the following sub-topics:

The Bearing of Recent Archaeology on Revelation.

The Testimony of Great Scientists to Revelation.

The Manifestation of the Glory of God in the Heavens.

The Theological Bearing of Natural Phenomena.

Drummond as the Interpreter between Science and Religion.

The Progress of Revelation in the Old and New Testaments.

The Evidences of the Common Authorship of Nature and Revelation.

Witness of Nature and Revelation to the Future Life.

Suggestive Hints of an Atonement in Nature.

Other suggestive subjects are:

Comity with the Unevangelical.

An Artist's Conception of Christ (illustrated).

How to Raise the Standard of Church Music.

Responsibility of Churches for Outlying Districts.

The Keswick Movement.

Survival of the Fittest.

Decline in Church Growth: Its Causes and Cure.

The Bible and Soul Culture.

The Mission of the Church to the Intelligence of the Community.

The Kingdom of God and the Kingdom of Goods.

Woman in the Business World.

Sociology in the New Testament.

Lessons from the Life of Moody.

Not Theories but Conditions.

A Modern View of the Atonement.

Present Unrest between Churches and Pastors: Its Cause and Remedy.

Are We in League with Christ?

The Turning of the Fathers' Hearts. (A plea for the Sunday school).

The Relation of Churches and Ministers as to Pastors' Coming, Staying and Going.

Opening Weeks at the Seminaries

CHICAGO

The students at present enrolled number 92, of whom 28 are Juniors, 29 Middlers, 27 Seniors and eight graduate students. President Fisk resumes work in homiletics for the first two periods. Professor Gilbert has leave of absence this year. The opening lecture was given by Prof. S. I. Curtiss on The Book, the Land and the People of Israel, and was of special interest in view of his year's travel in the Orient, during which he was able to visit Petra and Palmyra, in addition to places ordinarily seen.

PACIFIC

The new year has opened prosperously, with seven new students and a total enrollment of fourteen. All are college trained men and have the quality and force needed in the ministry. Several are also carrying special culture studies in the University of California. At the first session of the Theological Society about thirty persons were addressed by Professor Foster, president of the society, on Present Currents in Theological Thinking. The society bases its work for the year on Prof. John Fluke's stirring volume, Through Nature to God. The Edwards Club, composed of the faculties of the Pacific Seminary and the San Francisco Seminary (Presbyterian), held its first meeting Sept. 29, hearing and discussing a paper by Prof. George Moor on Recent Readings in the Doctrine of the Atonement.

Record of the Week

Calls

BERRY, JAS. T., Ashland, Me., to Lee, N. H. Accepts.

BOWMAN, JOHN E., S. Killingly, Ct., to become principal of the academic department of Lincoln Memorial University, Cumberland Gap, Tenn. Accepts.

CLARK, ALLEN G., Cass Lake, Minn., to Second Ch., Brainerd. Accepts.

EDWARDS, JONATHAN, Pilgrim Ch., Spokane, Wn., to Wallace and Wardner, Ida. Accepts.

HALL, RANSOM B., Gettysburg, S. D., to De Smet. Accepts.

HOPKINS, WILLIAM H., Aurora, Neb., to Third Ch., Denver, Col.

HUBBELL, FRED M., Belvidere, Ill., to Elkhorn, Wis. Accepts.

JONES, BURTON H., Hay Springs, Neb., to Sargent and Westcott. Accepts.

JONES, GEORGE, Elburn, Ill., to Williston, N. D. Accepts.

LONG, LUTHER K., Adrian, Mich., to Covert. Accepts, and is at work.

LUDLAM, HEADLY O., Lamont, Mich., to Plymouth Ch., Guthrie, Okl. Accepts, and is at work.

MARTYN, SANFORD S., lately of First Ch., Derby, Ct., to Haydenville, Mass. Accepts.

MEARS, CHAS. L., Excelsior, Minn., to Nome, Alaska.

MORRIS, MAURICE B., lately of Dayton, Wn., to Bethany Ch., Minneapolis, Minn.

OADAMS, T. S., Elburn, Ill., to Morris. Accepts, and is at work.

PERKINS, SIDNEY K. B., lately of Raynham, Mass., to Perry, Me. Accepts.

PRYTON, FRANK, Norris City, Ill., to Cashlon and Deer Creek, Okl. Accepts.

BREVE, JOHN C., Cole Camp, Mo., accepts call to Jennings, Okl.

RICHARDSON, DANIEL W., Chatham, Mass., to Osage Center, N. H. Accepts.

ROBINSON, C. W., accepts call to Dawson and Tappan, N. D.

SCUDDER, WM. W., Alameda, Cal., to H. M. superintendency for Washington.

WILLIAMS, THISTLE A., to Parkvale and Cherry Hill Chs., Omaha, Neb., where he has supplied four months. Accepts.

Ordinations and Installations

DINGWELL, JAS. D., o. and 4. Main St. Ch., Amesbury, Mass., Oct. 2. Sermon, Pres. A. V. V. Raymond of Union University; other parts, Rev. Messrs. G. W. Christie, A. W. Hitchcock, R. T. Hack and J. D. Kingsbury, D. D.

GILPATRICK, HOWARD, o. N. Waterford, Me., Oct. 4. Sermon, Dr. E. Y. Hincks; other parts, Rev. Messrs. E. M. Cousins, A. G. Fitz, D. McCormick and G. M. Woodwell.

HENRY, FRANK E., Chicago Sem., o. Omaha, Neb., Sept. 24. Sermon, Dr. H. C. Herring; other parts, Rev. Messrs. E. D. Wyckoff, J. P. Clyde, Jacob Flook, L. S. Hand and Dr. C. S. Sargent.

HOLLOWAY, JOHN W., o. Warren Ave. Ch., Guthrie, Okl., Sept. 4.

LACEY, ALBERT T., o. Ellis, Kan., Sept. 20. Sermon, Rev. A. S. Henderson; other parts, Rev. Messrs. J. J. A. T. Dixon, W. L. Sutherland and D. J. Treiber.

METCALF, P. H., o. Elyria, O., Oct. 3. Sermon, Dr. J. H. Barrows; other parts, Rev. Messrs. W. E. Cadmus, J. W. Bradshaw, A. E. Thomson, H. D. Sheldon and Dr. A. H. Currier.

POTTER, R. HARMON, 4. First Ch., Hartford, Ct. Sermon, Dr. G. A. Gordon; other parts, Rev. Drs. M. W. Jacobus, J. H. Twichell, E. P. Parker, E. Hawes and Rev. H. H. Kelsey.

VINING, R. W., o. and rec. p. Woodville, N. Y., Oct. 2. Sermon, Rev. H. L. Pyle; other parts, Rev. Messrs. J. Kincaid, T. T. Davies, J. B. Felt and J. Sharp.

Resignations

HALL, FREDERICK E., Ch. of the Redeemer, St. Louis, Mo., to re-enter evangelistic work.

MUNGER, THEODORE T., United Ch., New Haven, Ct., after 15 years' pastorate.

PERKS, HARRY, Alturas, Cal.

RICHMOND, GEORGE C., Somersville, Ct.

SEDGWICK, ARTHUR H., Belle Plaine, Io.

TURNER, BENJ. R., Waynoka, Okl.

WHITCOMB, WILLIAM F., Dublin, N. H., after a three years' pastorate.

Churches Organized

ANGELS, CAL., rec. 18 Sept.

CEYLON, MINN., 18 Sept., 18 members.

LEICESTER, VT., reorganized 25 Sept. 30 members. Rev. C. B. Atwood, pastor.

MINERAL, ILL., 26 Sept.

RAILROAD FLAT, CAL., rec. 19 Sept.

PALOMA, CAL., rec. 21 Sept.

Stated Supplies

ATHERTON, ISAAC W., Helix, Cal., at Jamul, Cal., until March or April.

COMPTON, HERBERT E., at Cathay, N. D., in connection with Fessenden.

MACK, CHARLES A., at Niagara, N. D., for the winter, in connection with Inkster.

Personals

ADAMS, JONA. E., long-time secretary of the Maine Missionary Society, now retires from its board of trustees, to the keen regret of his associates, who in appreciative resolutions state that he "has given to its work almost the whole of his active life, his constant and earnest prayers and his warmest love."

BLANCHARD, CHAS. S., president of Wheaton College, Illinois, has spent several weeks soliciting money for that institution in England. He has had sufficient success, according to the *British Weekly*, to warrant him in planning to renew his efforts next summer.

BROWN, SHERMAN W., Spencer, Mass., has so far recovered his health as to resume full work.

DAVIES, WM., leaves Second Ch., Spokane, Wn., to enter the service of the Home Missionary and the C. S. S. & P. Soes. in Alaska, after 10 years' service. The church has increased from 11 to 230 members and Mr. Davies has been prominent in many religious and educational lines.

DICKINSON, CHAS. A., of Berkeley Temple, Boston, with his entire family, has gone to California for the winter, his throat trouble demanding a change of climate.

DYER, MISS FRANCES J., is to be pastor's assistant at Union Ch., Boston, the coming season.

FARNSWORTH, LYNN V., Bangor Sem., 1900, who has spent the summer preaching at Seal Harbor, is representative-elect from the Cherryfield district to the next state legislature, and will be one of the youngest members of that body.

FERRIN, ALLAN C., received some \$60 in money at a reception given him at Blandford, Mass., prior to his departure for Springfield, Vt.

GARVER, LEONARD J., Haywards, Cal., will deliver a series of lectures on Life Lessons from Great Books before the Y. M. C. A. of St. Louis and Minneapolis.

GILLAM, RALPH, who is now engaged in evangelistic work in Haverhill, Mass., will reside hereafter at Hanson.

HAWES, EDWARD, has just completed four months' supply with the Center Ch., Hartford, Ct.

HOSKINS, EMANUEL, who recently left Pescadero, Cal., after a six years' pastorate, will henceforth make his home in Beulah.

HURLBUT, JOHN E., at the farewell reception tendered him at the Church of the Covenant, Worcester, received a purse of \$50 and a copy of resolutions passed by the church expressing its regret at his departure.

MCCULLOUGH, ARCHIBALD, recent pastor of Plymouth Ch., Worcester, Mass., has returned from an eight months' trip abroad.

RUSSELL, HOWARD H., Delaware, O., national superintendent of the American Anti-Saloon League, has just returned from a vacation trip to Europe. His expenses were paid by the friends of the league in recognition of his seven years' strenuous services in the temperance reform. He preached three Sundays in London and visited England and the Continent.

SLOCUM, WILLIAM F., president of Colorado College, has so far recovered from his recent accident as to be able to return to his work. While the results of the accident have been troublesome, they have never been seriously dangerous.

SMYTHE, CHAS. M., will return to Verdale, Minn., after a summer's work at Glencoe.

WHITE, SCHUYLER S., and wife were tendered a farewell reception at Manitou, Col., upon their departure for their mission field in Japan.

WINDSOR, WILLIAM, was surprised on his 70th birthday last month by a large company from his church at Campbell, Col., who presented him with \$125. Dr. Windsor organized the church at Campbell 11 years ago and has been its only pastor.

Church Happenings

BALTIMORE, MD., Second, spends \$1,000 in renovating audience-room, putting in furnace and new pews and embellishing exterior.

BRIDGEWATER, MASS., Central Square, after extensive repairs costing \$4,000, rededicated its improved building Oct. 7. In the morning Rev. E. S. Porter reviewed his 10 years' pastorate, during which 150 members have been welcomed, the benevolences have reached \$5,500 and much has been accomplished in the interest of temperance. An address by Dr. A. E. Winslip was the feature of the evening.

CENTER LISLE, N. Y.—At a recent meeting of the Ladies' Aid Society the cushions of the auditorium were thoroughly overhauled, the men meanwhile repairing the roof and setting a number of hitching posts.

CEREDO, W. VA., has within the past year attained self-support and has greatly improved both church and parsonage. During the eight years' service of Rev. George Gadsby, this church has raised more money than all the other churches in its locality.

COLUMBUS, O., North.—The fourth anniversary of dedication day brought \$800 in new pledges toward the C. C. B. S. debt. A plan of work is being tried whereby each member undertakes a definite assignment upon consultation with the new pastor, Rev. W. Leon Dawson. The church recently gave him a reception with addresses of welcome by neighboring pastors.

CORTLAND, N. Y., First recently gave a reception in honor of the numerous normal school students attending its services. Mrs. Yost, wife of the pastor, has a large class of young men.

DENMARK and BROWNFIELD, ME., is the parish of Rev. C. F. Sargent, and Mrs. Sargent holds service regularly at East Fryeburg. Schoolhouse meetings are held in several districts during the summer, and beside a vigorous home Sunday school a branch is carried on by two ladies.

ENID, OKLA., dedicated, Sept. 30, a new house of worship costing, with land, \$3,000. Rev. H. E. Thayer preached the sermon and led in raising the \$500 needed to free the building of debt. Great credit is due the pastor, Rev. C. F. Sheldon,

for his patient and untiring efforts in behalf of the movement.

GARLAND, ME., has painted its meeting house. HENNIKER, N. H.—By the will of the late Dea. Horace Childs the church receives \$4,000 in trust for the support of preaching, and \$500, the income of which is for repairs as needed on the parsonage which he had previously deeded to the society. The American Board and C. H. M. S. are also remembered with \$1,000 each.

ISLAND FALLS, ME., is an enterprising temperance town where hundreds of men are employed in tannery and lumber interests. Rev. F. S. Dolliff has changed the time of service from afternoon to morning, which has resulted in larger attendance at the evening and Sunday school service.

KALKASKA, MICH., has purchased a parsonage. KENT, O., reopened for services Sept. 30, after extensive repairs.

LEMPSTER, N. H., is repairing its meeting house. LLOYD, O., has an undenominational mission church in care of the wife of Rev. T. Iltyd James, Congregational pastor at Palmyra. At a recent special service Mr. James preached and received new members.

LONGMONT, COL., Rev. Charles Longren, pastor, has received 19 members during the summer.

MAINE, N. Y.—Miss Mary DeLano, organist for a number of years, was recently married to Mr. L. J. Emerson. On the return of the couple from their bridal tour, the Ladies' Aid Society gave a reception in their honor. A pleasant feature was the presentation upon behalf of the church to Mrs. Emerson of an easy-chair and a picture in recognition of her services.

MINERAL, ILL., after being supplied by Rev. J. C. Dazey of Annawan and a series of meetings led by Rev. W. B. Worrell of Cable, desired to form a church, and Home Missionary Superintendent Tompkins helped to make a preliminary organization Sept. 26.

NELSON, B. C., recently dedicated a house of worship.

NEWARK, N. J., Belleville Ave. has granted the use of its chapel Sunday mornings to a small congregation of Armenian Christians who hold service there in their own language at 9.30. Many of them remain to the regular services of the church.

OLNEY, ILL., reopened its renovated and beautified house of worship Sept. 16. Dr. James Tompkins conducting the services as the church is pastorless. OWOSSO, MICH., First, at a rally day service Sept. 30, after the reading of letters from Peking, made a thank-offering of \$105 for the safety of Dr. Ament, one of its members. The money is to be sent him for relief work in Peking.

POUGHKEEPSIE, N. Y.—Forty-one additions have been received during the past year, 23 of whom (mainly adults) came on confession. The minister, William H. Hopkins, was surprised in July by the addition of \$200 to his salary.

SAYVILLE, L. I., gave a reception to Admiral Dewey, Sept. 24, in the lecture-room of the Congregational church, Rev. A. F. Newell, pastor. Decorations of flags and palms and magnificent organ music were features at the church, while the town was gay with bunting and ablaze with lights of red, white and blue. The admiral shook hands with fully 3,000 people, including many boys and girls. SUSQUEHANNA, N. Y., Oakland.—This young and flourishing church has completed plans for a house of worship to seat 300 and will also build a parsonage soon.

WESTMORELAND, N. H., Park Hill has recently slated the roof of its edifice.

WYANET, ILL., celebrated its 34th anniversary of organization Sept. 24, with addresses by Rev. R. K. Stetson, by the Methodist pastor and by Rev. Messrs. F. G. Brainerd, J. O. Emerson and Supt. James Tompkins. The choir from the First Congregational Church of Princeton furnished the music for the occasion.

A British officer, writing of the Boers, describes a process of reasoning which is a common religious experience. He says President Kruger "told them God was on their side, and they accepted his statement devoutly, earnestly and literally. The belief that God was on their side because their cause was just easily developed into the belief that their cause was just because God was on their side."

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 21-27. Our Stewardship. Luke 12: 42-48.

Among the most vivid recollections of my boyhood, so far as persons are concerned, is that of a steward of a large institution, whose fidelity and thoroughness impressed themselves on all who came in contact with him. He seemed to me almost stern then, invariably watchful and alert to see that none of the interests entrusted to him suffered any harm. He spent the thousands of dollars which passed through his hands as economically as though every cent was his own. The responsibility of serving efficiently those who placed him in his office was always upon him and made him sober, discreet and competent. What that man was to a great educational institution ought to typify the stewardship of every Christian disciple. He, too, is set over the administration of certain things; he, too, must reckon with his employer; he, too, is simply an agent, fulfilling the designs of those higher in authority and responsible for all the tools and assets placed in his keeping.

"But of what am I steward?" asks some humble or some heedless soul. "I have no large estate to administer, no wide circle responsive to my influence." Ah, but you have your health and your reason, a place in God's great working world, days and weeks full of opportunity. Quite likely you possess social graces or professional skill, or business sagacity, or the power of winning and holding friends, or a well-trained mind, or intellectual acquisitions or artistic or musical ability; are any of these to be regarded slightly? May not one and all be so utilized by you that they shall prove of value to some one else? What were they given to you for, for your own exclusive use and enjoyment? Read the New Testament and find out. They were bestowed solely that you might serve the world with them, and unless you use them as they were intended to be used they will in due time be taken from you.

The highest form of stewardship is dispensing the grace of God, or, as Paul puts it, being "stewards of the mysteries of God." That means that the highest thing in our possession—our personal faith in God—is to be put at work in behalf of man. Your faith must beget faith in the world. Otherwise it, too, may become something purely selfish, something to gloat over in private or to magnify in prayer meeting. The man in whom the divine life really is, who maintains conscious fellowship with God, must be a creator of faith in other lives, must go to the waste and barren places in human hearts and plant there this same grace of God.

To be a good steward means simply to use the thing you have, be it little or great, be it material or spiritual. That will be the one test by and by, whether our Lord comes on the clouds of heaven, where all can see him, or whether suddenly he emerges, a real being, close to your own life and observed by no one else. "I gave you this or that, what have you done with it? Have you bur-

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ied it, or forgotten it, or been ashamed of it, or have you put it to good use?"

CONNECTICUT'S CONVENTION

Connecticut Endeavorers met in the First Congregational Church, Meriden, Oct 5-7. The theme was Christian Endeavor on the Threshold of the Twentieth Century—What Shall It Be? What Shall It Do? Among the speakers were Drs. A. W. Spooner, F. E. Clark, C. M. Sheldon, R. T. Hall and Rev. Messrs. John De Peu and G. K. Soper. The sermon was by Rev. A. K. Foster. The sessions of Sunday in the churches of the city were largely attended, the mass meeting in the afternoon being addressed by Dr. Sheldon and Miss Margaret Leitch. Rev. J. S. Lyon was elected president.

In and Around Boston

Secretary Puddfoot Addresses the Ministers

The announcement that Mr. Puddfoot would answer the question, How Can We Get the Good of Our Own Country? filled Pilgrim Hall with eager listeners last Monday morning. Before introducing the ever vivacious secretary Moderator McElveen presented Rev. Alfred de Barritt of Cuba, who outlined his work for the orphans whom he is placing in American homes. The singing of five of these little ones evoked applause. Mr. Puddfoot's main proposition was that with the riches of the land in food and all other commodities poverty should be far less conspicuous. Trusts and tariff are largely responsible for oppression and want. American laborers should be able to purchase their necessities at as low prices as these same articles may be bought in every other land. He would have the preacher urge, not free trade on any partisan principles, but righteousness. The minister who does not care for God's poor and does not stand by them is not fit to preach. In his trips through the land he was met by General Hardup in most of the churches, in spite of the assertion that the country was never more prosperous.

An animated discussion followed. While the chief proposition was accepted, many regarded the churches as aware to the condition of the poor in their parishes and as putting forth efforts for their relief. But the lack of interest on the part of the membership as a whole was deplored.

The Saturday Afternoon Bible Class

The Union Bible Class, so successfully conducted last year at Park Street Church by Rev. J. M. Gray, D. D., under the auspices of the Evangelistic Association, resumed its sessions last Saturday. About 150 are already enrolled. Dr. J. L. Withrow is the temporary teacher, Dr. Gray assuming direction Oct. 20. The class will meet regularly until June 1 at 3.15 in the afternoon. The plan of study is analytical, with opportunity for free discussion.

New Features at the Old South

Dr. Gordon preached last Sunday his first sermon since his vacation, on The Vision that Comes Through Work. The reconstructed organ was used for the first time in a special musical service. Mr. Samuel Carr, the organist, played an elaborate voluntary, which called out the varied powers of the instrument. The organ, which cost \$17,000 when built in 1873, has been reconstructed at an expense of \$7,800. It is supposed to be the largest tubular organ in this country, is the only four-manual one in Boston and contains 4,877 pipes. The pneumatic key action, which required the construction of an entirely new form of bellows, is practically indestructible and unaffected by atmospheric changes. Perhaps the most novel improvement is the introduction of an echo organ at the further end of the auditorium, connected with the main instrument by a wire cable 250 feet long.

Dr. Thomas Returns to Brookline

No less than three special attractions summoned an exceptionally large congregation to Harvard Church, Brookline, last Sunday morning. Dr. Thomas was in his pulpit for

the first time in six months. The new organist, Mr. J. H. Loud, was at his post also and a completely redecorated interior, so far as walls and ceilings are concerned, called forth the admiration of all beholders. Between five and six thousand dollars have been spent on this work and the artists have secured pleasing and harmonious results. Though the auditorium has always been one of the most beautiful in New England, there were certain features, particularly the treatment of the ceiling, which hitherto were not altogether satisfactory to the critically minded. Now the impression is one of unity and delicate beauty. Dr. Thomas is in good health after his touring on the Continent and his preaching in London and other English cities. He has profited much by this extended leave of absence due to the generosity of his people, who felt that his twenty-five years' service deserved such recognition. He preached last Sunday morning on The Saints in Rome, drawing the lesson that amid the most unfavorable social atmosphere it is possible to lead a sane and noble life. On the previous Friday evening at the preparatory lecture, Dr. Thomas greeted his people more informally and received many tokens of their delight at his return. A memorial window made by Tiffany in honor of Mrs. Thomas and the gift of Jacob P. Bates will soon be placed in the church.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 6

Mrs. C. M. Lamson presided. Special prayer was offered for the American Board meeting and for the annual meeting of the Woman's Board in the Old South Church, Boston, Nov. 6, 7. Miss Child reported several of the missionaries in Japan: Miss Daniels with her varied work in Osaka; Miss Colby and Miss Case connected with the Plum Blossom School in that city, the latter now in this country for needed rest; Mrs. Taylor aiding her husband to carry on his most important medical work; Mrs. Allchin helping Japanese women to better lives; and Miss Torrey when she is able to return after her present vacation teaching music in Kobe College. Any one who wonders why a missionary should give her time to teaching music may well be reminded of the testimony which has been given in that land to the impression and power of Christian hymns.

It was a pleasure to greet Miss Proctor, who

spent so many useful years in Aintab, now laid aside from the old work but able to use her pen in its behalf. She spoke of the great joy of welcoming her former associate, Miss Shattuck, this summer, and of the bravery of this woman, who has "learned never to dread anything," as she returns to Oorfa.

A letter was read from Miss Mary Isabel Ward from her new home in Marsovan, telling of her pleasant journey thither and of the "station meeting" which she had just attended. She says: "If people in America could swiftly be transported to such a meeting, I wonder if they would not open their pocketbooks quickly and help us to do the work that we could do had we the means. We can only pray as we work that our friends in Christ may not forget us day by day."

Miss Channell, who is to go from the St. Louis meeting to San Francisco to join Mr. and Mrs. Price and sail with them on the Solace for Guam, where they will open missionary work spoke a few earnest words with the assurance, "My hand is in His hand." Prayer was offered by Mrs. Capron in her behalf.

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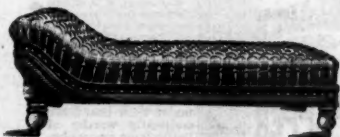
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The Business Outlook

The consensus of opinion regarding the general trade situation is that it is quite favorable, and confidence in the outlook for general business during the balance of the year is quite high. The industrial situation is still more or less troubled by the anthracite coal strike; nevertheless, it has been notably improved by the signing of the tin plate wage scale. As regards iron and steel, prices for the most part seem to be held steady, and new business is gradually increasing. Noteworthy improvement has occurred in the boot and shoe and allied trades, where the demand is active and prices firm and showing a still further upward tendency. Provisions and hog products are likewise very strong in price, while sugar scored a decline during the past week. Railroad earnings continue to equal the enormous returns of a year ago, and in some instances even larger gains are being reported. An important factor in this respect is that rates are to be advanced Nov. 1. October interest and dividend disbursements were the largest on record, and partially account for the increase in current bank clearings, which are the largest since last June. Raw cotton maintains the strength previously noted, and the cotton goods market sympathizes to a large extent therein, although at first hands the demand is rather quiet. The retail distribution of woolen goods has been somewhat affected by the mild weather; raw wool, however, has been more active, although largely at the expense of prices.

Although the total September bank clearings at eighty cities aggregate \$5,578,115,747, the smallest monthly total reported for two years past and 1.5 per cent. smaller than those of August and 20.5 per cent. smaller than in September a year ago, there was an apparent turn in the tide noted late in that month which clearly evidences the expected expansion in general fall business. The decrease in the total of the September bank clearings was, moreover, not entirely due to any material decline in general business, but to the extraordinary dullness which prevailed during the entire month in the speculative markets, both in Wall and State Streets. This extreme dullness compares with very active speculation a year ago. The monetary situation is a shade firmer as regards rates, and while some bank men are looking for a 6 per cent. rate between now and the first of the year the majority of opinion seems to be that while there may yet be some further advance in rates that the 6 per cent. rate will be hardly reached or, if it is, remain there only a very short time. Sterling exchange has declined almost to the importing point, that is to say, where there will be a profit in importing gold. Foreign money markets, however, are in such a "ticklish" position that it is extremely doubtful if we receive any great quantity of the yellow metal from the other side this season. The stock market has latterly shown quite a degree of improvement, both as regards activity and prices.

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The Cane Rush Abolished at Amherst

On a recent Saturday evening at Amherst College, according to a custom for many years, the incoming Freshman Class met the Sophomores in a general scramble to obtain the coveted cane. In the fight which followed one of the Freshmen had his nose broken so seriously that he almost bled to death. This deplorable outcome of the college sport moved President Harris to seek the abolishment of the hazardous cane rush. He accordingly presented the case before the students at chapel in a clear, well-tempered discussion of the advantages and the dangers of a custom whose issue had been so brutal. Although the Amherst plan for student self-government has been discarded, yet the president, with the generous faith in the students which has characterized his administration, submitted the matter to their vote. The ballot next morning stood 295 to abolish and only thirty-three not to abolish the cane rush.

What other contest for supremacy may be devised to take the place of this one now defunct at Amherst, and to satisfy the natural instinct of challenge to an incoming class, has not been decided. That it should be some test of physical prowess seems unavoidable, but that it should not be one which places a premium upon brutal fierceness or which easily runs to truculent abuse the college has emphatically declared. Parents of college men and friends of higher culture will take peculiar pleasure in this latest leading step of Amherst College, taken not by a faculty which compels but by a whole college in voluntary reform.

E. V. B.

Education

Yale University is so large that it needs and has a postal sub-station.

Prof. Louis Dyer, now of Oxford University and formerly of Harvard, has been chosen to fill the chair of art just endowed by Mrs. Hearst at the University of California.

Rev. Arthur Maxon Smith, D. D., succeeds Mr. Hosmer as president of Oahu College, Hawaii. He is a graduate of Pomona College and the University of Chicago Divinity School.

The annual course of lectures at Harvard this year on contemporaneous French intellectual life will be given by M. Gaston Deschamps of Paris, who will lecture on the Contemporary French Theater.

Rev. Dr. Lyman Abbott has been chosen to serve another term as university preacher at Harvard University. He and President Moore of A. Dover Seminary will represent our denomination during the coming year.

The appointment of Prof. Roland P. Falkner, associate professor of statistics at the University of Pennsylvania, as chief of the division of documents in the Congressional Library at Washington is an admirable choice, and indicative of the new spirit with which the library is being administered.

The increased attendance at the normal schools of Massachusetts shows conclusively that the raised standards of admission ordered five years ago at the suggestion of Secretary Hill are not militating against the prosperity or usefulness of the institutions. The total attendance today is 1,637, and every student before entering had the equivalent of a high school education.

Colorado College opens its twenty-sixth year with a large increase in enrollment, amounting to about 200 students. The progress of the college for the past three years has been remarkable, and this year bids fair to excel

them all. Since the completion of the Perkins Fine Arts Hall last spring, the music and art departments have grown fast. A new feature of this year's work is a course in commercial art, embracing magazine and newspaper illustration, designing, mechanical drawing, etc., to be under the charge of Mr. J. S. Wald of Chicago.

Doane College, Crete, Neb., on one of the finest campuses in the world, is putting forth strenuous efforts to provide for all its debts and obtain an endowment fund of \$150,000 by the end of the century. If this is done, fully \$80,000 must be raised before January, 1901. Thus far there have been no large gifts. With the promise of \$25,000, or even of \$10,000, provided the rest of the sum needed were secured, there is little doubt that the effort would be entirely successful and one of the worthiest of our smaller colleges enabled to continue a work whose contributions to Christian education in the West are not likely be overestimated.

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Our Readers' Forum

PROHIBITION IN CITIES

It is usually a pleasure to note the sound and sensible position taken by *The Congregationalist* in regard to temperance and other subjects, but an editorial in the issue of Sept. 20 in regard to "the Maine law" seems to me to set forth a pernicious principle:

Inasmuch as the latest census returns corroborate the before detected drift of population toward towns and cities, it behooves reformers to consider whether legislation on this matter should not be different for urban and for rural communities, and whether it is strictly fair to the cities to have their modes of regulating this traffic determined for them in uniform legislation by the state.

The subject of prohibition was an important issue in the recent election in Vermont. It is sure to be warmly discussed at the coming session of the legislature. There are good people in the state who question whether it is wise to retain the present law because of the difficulty of enforcing it in large towns. But it must be remembered that the city is not a unit. Young people from the country are continually going to the city. Summer boarders from the city are going to the country. City and country are vitally connected.

Abraham Lincoln struck a mortal blow at the principle of local option when he said: "A house divided against itself cannot stand. I believe this Government cannot endure permanently half-slave and half-free. It will become all one thing or all the other." If the cities are wet while the country is dry, there is a lack of unity in the state. The suggestion that on a matter of such vital import there can be one law for the city and another for the country is utterly contrary to American principles. On such a subject the state is the unit. The city is a part of the state. The state must rule the city, or the city will ruin the state.

The remedy for the unfortunate condition of affairs in Maine, Vermont and other states is not to give more law-making power to the cities, but to give more law-enforcing power to the state officials. At present the state makes the laws, and the locally constituted officers execute the laws, or fail to execute them, at the beck of local sentiment. Let the state continue to make laws, and let the state also appoint the prosecuting officers and require them to enforce the laws throughout the state, irrespective of local sentiment. The history of our country is a gradual recognition of the principle that the sentiment of the smaller community must be subordinated to the sentiment of the larger community of which it forms a part. The reverse of this would be anarchy.

[As society becomes more complex, it becomes more and more difficult to generalize in matters of legislation as well as in other realms of life. If we are to follow the French theory of government, we shall hold to some of the earlier abstractions of government, such as that the larger unit must rule the lower. But if we are to follow English traditions and methods of government we will make our legislation adjust itself to facts, not facts to theories, which cannot be done with success. As a matter of fact, the best opinion in this country on matters of municipal government insists on an ever-increasing independence of the state by the municipality. It affirms that there has been altogether too much imposition of opinions upon cities by rural legislators in matters of taxation, etc. And the same holds good in principle as to laws affecting methods of dealing with the liquor traffic. Self-help for cities is as wholesome as for individuals, and a high type of ethical life for a city can never be secured when it is assumed by its citizens that the proper enforcement of law in that city is only to be expected by officials from without the city. City officials if they fail to enforce law can be pilloried among

their neighbors. State officials who are in league with law-breakers do not have to endure local ostracism.—EDITORS.]

THE PHILIPPINE FRIARS

Apropos of an editorial, *The Friars in the Philippines*, in *The Congregationalist* of Sept. 6, may I say a word? While in service at Manila shortly after the arrival of and the public reception to Archbishop Chapelle, I had a talk about religious matters in the Philippines with a priest who was a member of the prelate's ministerial family. This priest made the statement that the United States Government was then "paying the subsidies, emoluments and salaries of the Catholic brotherhood, just as Spain had done." I expressed my doubt of it, and this priest said, "The reverend archbishop knows how to manipulate the Catholic vote in the United States when he wants special favors."

Upon my arrival in America I wrote to Mr. McKinley, then at Canton, O., giving him the assertion of the priest, and asking him if it was true. The reply came from the Adjutant-General's office at Washington. The writer—Asst. Adjutant-General Johnson—said it was not true. In Manila it is the common belief that these subsidies and emoluments are paid as heretofore.

C. B. CARLISLE,
Buffalo, Wyo. Late Chaplain U. S. V. I.

The Church Prayer Meeting

Topic, Oct. 14-20. Loving the Divine Law.

Ps. 1; 119: 97-112; Rom. 7: 12-14.

It reveals God's character and ways. It promotes human welfare. It determines the path of happiness for the individual.

[For prayer meeting editorial see page 486.]

Those who believe that an alliance between church and state is always prejudicial to the interests of both parties to the contract and those who deplore anything like interference by prelates in political affairs cannot but view with alarm the facts which seem to justify the Utah correspondent of the *Boston Transcript* in saying, respecting the approaching national election in Utah, that "The Mormon Church is the most important question (factor) in Utah politics, and whichever way the church decides to exercise its influence will, in view of the even balance between the parties, determine the result." He also says, "The policy of the Mormon Church is directed by not over two or three men, and these men keep their plans to themselves until the time comes to make a strike," which instantly raises such questions as these: What do they strike for? What is the price paid for Mormon votes?

FAT AND LEAN

That is, babies: fat, they are happy and safe; lean, they are neither happy nor safe.

Apart from being entirely healthy or not quite well, a fat one has much reserve of vital strength to resist any sudden attack, while the lean one has little or no reserve.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to C. G. Sturdy, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$— to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$25.00. Mrs. Charles H. Reale, Treas. "The Warren," Roxbury.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

79. CHARADE

When we have passed beyond Time's farthest LAST,
And on some fair and shining height we stand,
That, glorious, gleams above a golden land,
Shall we look back and see our tearful past?
Our little FIRST with fears and doubt o'ercast?
The sloughs whence, WHOLE, the rocky peaks we
scanned?
The thorny ways, the stony paths and sliding sand,
By which we crossed into the Valley vast?
Or shall we see it changed by some new light,
Some mighty ray that sinks beneath the tears?
Or through some glass that rims with color bright
These sad and shapeless things which fill our
years,
And turns and shifts them, till, unto our sight,
The grand design of Love and Life appears?

80. LETTERS

(Used phonetically and otherwise.)

1, 4 are the stumbling block of cockneys.
2, 6, 20, 30 are each a point of the compass. 3,
11, 17, 26, 29 are each an organ of sense. 4, 18,
23, 27 are each a shilling. 5, 19 are each a
point of the compass. 7, 8, 21, 22 are each
forty-five inches. 9 is a vegetable. 10, 15, 24
are each an article. 12, 31 form an honorary
degree for clergymen. 13, 16, 25 are each a
drink. 28, is a musical term.

Whole is a suggestive quotation from
Shakespeare. DOROTHEA.

81. DIAMOND

It was Saint SEVEN, in the last NINE of
the nineteenth century. On this TEN, a SIX
—a native of one of our recently acquired pos-
sessions, whom we will call ONE. ELEVEN.—
FOUR with great THREE to visit some friends
with whom he was to TWO that evening. It
was very muddy, so that, when he arrived, on
account of his fast riding he was FIVE from
head to foot, being such a comical sight that
his friends EIGHT him till he himself was
compelled to laugh to keep from getting angry.

T. H.

82. BIBLE RIDDLE

"They left their little ones at home,
And whither went they did not know;
They for the Church's sake did roam,
And lost their lives in doing so.

"They walked straight onward on the road,
With all the wicked full in view,
They lived to men, they died to God,
Yet nothing of religion knew."

E. B. D.

ANSWERS

74. Dash, ash.

75. 1. Dimple, dinner, simple, sinner. 2. Donkey,
dangle, danger, dark, monkey, mangle, manger,
Mark. 3. Minnow, mill, master, meek, milder, win-
now, will, waster, week, wilder. 4. Cornet, copper,
cart, carp, cell, hornet, hopper, hart, harp, hell.
5. Tumble, tender, till, toad, rumble, render, rill,
road. 6. Blight, breach, billow, ball, plight, preach,
pillow, pall. 7. Breeze, bright, bang, ball, freeze,
fright, fang, fall. 8. Label, lasso, letters, lunch,
Babel, basso, betters, bunch.

76. 1. Crypt-o-gram. 2. Pal-ind-rome.

77. Since in Absurd only 1, 2, 3, 4 and 0 are used,
five units of one kind make one of the next higher.
Under this system, 440 times 20 equal 14,300
mens, the cost of the yotokas. Now, in Chance
1, 2, 3, 4, 5 and 0 are used, and six units of one kind
must make one of the next higher; thus the 440
yotokas become 320. Under this system, 320 times
15 equal 10,040 nins, the selling price of the yoto-
kas. These numbers are all purely representative,
and the mens and nins, reduced to our decimal
system, become 1,200 mens and 1,320 nins. 1,200
mens at 1 1-10 cents each are \$13.20, and 1,320
nins at 1 cent each are \$13.20; therefore there was
neither loss nor gain.

78. Prerogative.

Solutions acknowledged: From Alice L. Moss,
Ishpeming, Mich., to 74, 75, 78; F. E. Knopf,
Michigan City, Ind., 87; Yaq Treq, Boston, Mass.,

77; C. A. Pierce, Westfield, Mass., 77; Chauncey
E. Treadwell, Flushing, R. I., 77; Nillor, Middle-
town Springs, Vt., 74, 76, 77, 78; P. M. Shaw,
Saginaw, Mich., 77; John A. Tucker, Mattapan,
Mass., 77; S. E. T. San Diego, Cal., 68, 69, 70, 71,
72; F. G., New York, N. Y., 77 (his result being
\$5.28 profit); Mrs. P. H. D., Springfield, Mass., 76,
78; Prof. E. S. Hosmer, Pawtucket, R. I., 77.

If some day our manager feels sufficiently con-
science-stricken for past slights to grant us a spe-
cial issue for "Tangles" alone, we shall hope to
give some of the solutions of "Munchausen's Ques-
tion" (77) that have been received. They prove
that there are friends who, unlike Nillor, do not
dread confusion, or at least the bringing of order
out of it. We shall also take special pleasure on
that happy day of indulgence in adding a little
secret that Professor Hosmer imparts, and telling our
progressive educationalists how the people of
Absurd came to adopt their present philosophical
method of writing numbers and of its convenience
in working problems by the fingers and toes.

Biographical

REV. HENRY MARTIN TUPPER

Mr. Tupper died at Ormond, Fla., Sept. 12. His
ministerial life was largely spent in Illinois. Or-
dained at Waverly, he was pastor there for twelve
years, at Ontario for thirteen years and at Joy
Prairie for twelve years. In 1897, on a visit to
Florida, he engaged in religious work at Ormond,
remaining until he died.

REV. M. L. EASTMAN

Morgan L. Eastman, who died at Royalton, Wis.,
Oct. 1, at the age of eighty-six, was ordained in 1849
over the Lisbon Center, N. Y., church where he re-
mained until 1868. At that time he was called to
Royalton, Wis., where he served for twenty-two
years. He had wide success as an evangelist in dif-
ferent parts of Wisconsin in connection with his
pastorate at Royalton and was generally beloved.

REV. H. W. L. THURSTON

Mr. Thurston died in Wilmet, N. H., Sept. 21;
after nearly four years of invalidism, aged seventy-
seven. He entered the ministry in 1875, having his
first pastorate in Goshen. Pastorates followed in
Harrisville, Chichester, Roseawen and Wilmet, the
last one covering 1890-96.

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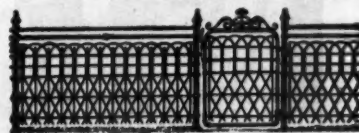
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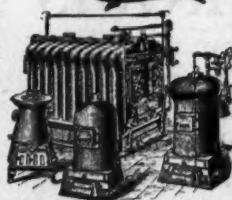
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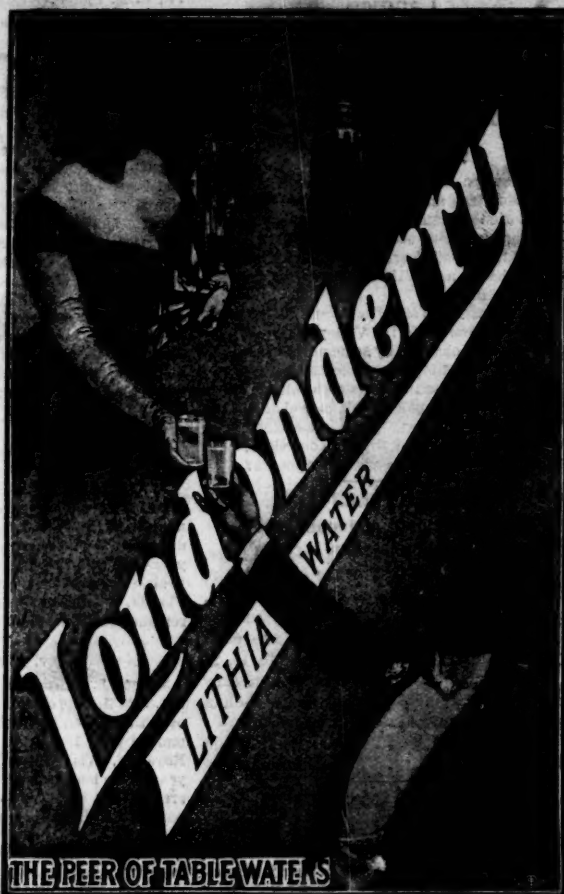
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